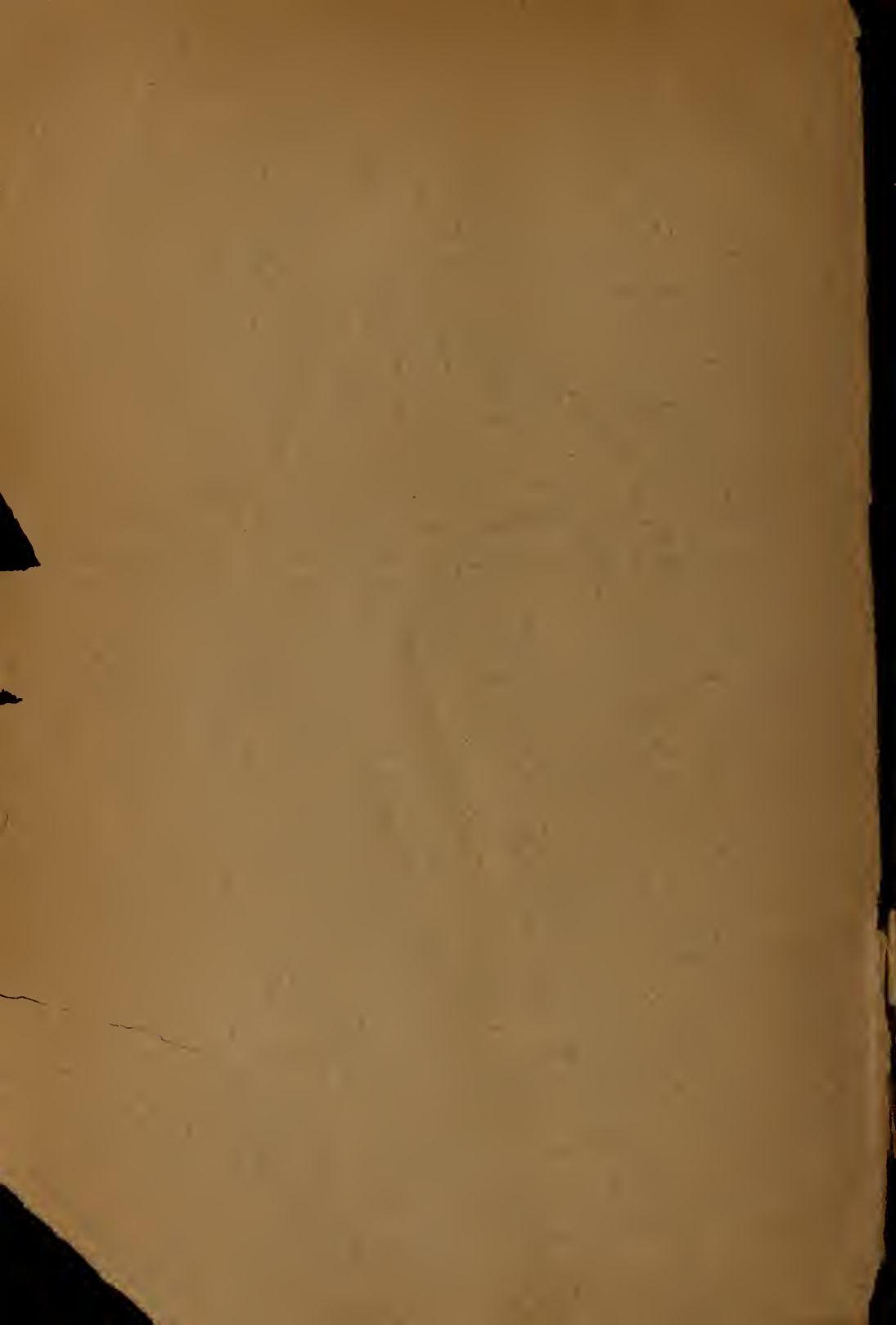


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THE

# MISSIONARY HERALD.

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THE receipts for the month of December were about \$2,000 in advance of those of the corresponding month last year, of which about \$1,500 was from donations. For the first four months of the financial year, the increase has been \$44,663.48: from donations, a little less than \$21,300; from legacies, a little less than \$23,370. May the advance as we enter upon the months of the New Year be still more marked!

FOR many years Room 39, Bible House, has been the familiar address of the New York office of the American Board. The extensive repairs and alterations made at the Bible House during the last summer and autumn have necessitated a change of rooms. Hereafter the address will be Room 121, Bible House, where it is hoped that friends and helpers will often call and feel at home. Two new elevators are in the building, one at the Eighth-street entrance, the other at the Ninth-street. Either of these, but especially the former, will give easy access to the new offices.

OUR letters relating to the religious interest in the Central Turkey Mission are brief, yet hopeful. President Fuller, from Aintab, reports that the results of the revival at that city seem to be in all respects broad and lasting. The work of gathering up and training the converts is well arranged, and the prospect of revival influences for the future never seemed brighter. Mr. Riggs writes that the number of students in the college will not fall short of one hundred. Mr. Christie reports from Marash that the special interest still continues, and that the daily meetings are well attended. Many old Armenians and Catholics come to the neighborhood meetings, which are conducted by the theological students. Among the cases of conversion Mr. Christie narrates the following: "A young married man, who for years has been dissipated, but who has a praying wife, and whose case had aroused much interest among Christians, arose last night and poured out his first prayer in public. The broken-hearted penitence, the pleading earnestness with which he begged for forgiveness, the fulness of his confession, you should have heard it all! In the midst of the prayer he broke down utterly, but went on after a moment's pause. There was not a dry eye in the house when he closed. A profound impression was made; and several prayers were offered for him, and for those like him." Let continued prayer be offered for the hopeful work throughout Central Turkey.

OWING to the difficulty in securing carriers at Benguella to transport goods from the coast into the Interior, our brethren at Bailundu and Bihé were, at last accounts, not only constrained to live on native food, but were unable to secure the windows and doors for their houses. Mr. Currie, of Chisamba, says that "experience has taught him to live without milk, butter, beef, bread, and many other articles of food believed to be necessary at home." But he writes in good cheer, as do all the members of the mission. There has been a slight improvement by last accounts in the matter of carriers, Mr. Fay and Mr. Sanders having secured quite a number, though not all that were desired. A physician to take the place of the lamented Dr. Webster is greatly needed in this mission at once.

WE deeply regret to learn from our missionaries at Bailundu that two members of Mr. Arnot's company, Messrs. Morris and Galt, who were on their way to the Garenganze, died when only eighteen miles from Bailundu. Our brethren at Bailundu were able to minister to the afflicted party, and to aid in the burying of the dead.

JUST now the need for missionary reinforcements in Micronesia is most imperative. Within the Ruk Archipelago, with its large, important, and growing work, there is but one ordained missionary. Both Mr. Snelling and Mrs. Logan, the latter carrying on a Girls' School alone, are depending upon the coming of associates this year. Ponape should have assistance for its Girls' School. The Gilbert Islands Training School, on Kusaie, is now suspended because of the absence and invalidism of those who have had it in charge, and there is great probability that the Girls' School on Kusaie will be seriously crippled in its teaching force this year. There are needed, therefore, at once, two ordained missionaries, with their wives, and four or five single women, able-bodied and spiritually and mentally strong, not for the enlargement of the work but simply to maintain it with proper efficiency. The time is short to secure these reinforcements; they should be ready to start from San Francisco by June 1. Where are these laborers? It must be that the Lord has them somewhere in readiness for this call. Shall we not hear from them soon? The need is most urgent and the opening for Christian service most promising.

THE Young Men's Christian Association of Bohemia, having its headquarters at Prague, has made an appeal through Rev. A. W. Clark, the missionary of the American Board in that city, to all Young Men's Christian Associations for aid in securing an Association building which shall be a centre for evangelical work throughout Bohemia. By Austrian law the Association would be authorized to own this property, and to hold meetings and have branches throughout the empire, a privilege which is denied to our mission churches. Such a building, therefore, if secured, would be not only a noble monument in this land of Huss and Jerome, the cradle of the great Reformation, but it would be a powerful aid to evangelical work throughout Bohemia. Contributions for this excellent object will be received and forwarded by Mr. J. S. Porter, Theological Seminary, Hartford, Conn., who is in communication with the Young Men's Christian Association of Bohemia.

Two out-stations connected with our Turkish Missions have recently suffered severe loss by fire. The nice chapel at Everik, about twenty-five miles south of Cesarea, was burned November 3, and on November 20 the city of Malatia, not far from Harpoot, was visited by a conflagration which destroyed nearly the whole of the business portion of the place, including about one thousand shops. Such disasters, hard to bear anywhere, are specially severe in a country where the people are steadily growing poorer and where there is little recuperative power left.

THE reports received from the English Church missionaries on Victoria Nyanza, a *résumé* of which will be found in the "Notes from the Wide Field," are full of cheer. It seems that amid fiercest persecutions, and through a bloody revolution which was especially directed against them, these native Christians have remained steadfast to the faith. Though no white missionary remained to guide and cheer them, Mr. Stanley is reported as saying of this Christian movement in Central Africa: "If Livingstone could have known of it, it would have filled his dying moments with content." Since the accounts given among the "Notes from the Wide Field" were received, the telegraph gives a rumor that Mwanga has succeeded in regaining the throne of Uganda.

TSUNG KUO CHUAN, Viceroy of Nan-King, whom a Chinese paper speaks of as "one of the three chiefs among the eight viceroys who rule China with some independent sway," has prepared thirty-three tablets, each inscribed with his own name and the name of the person to whom it is presented, and also with four large characters expressive of the gratitude and high appreciation of himself and his people for aid in famine relief. The one sent to Rev. Mr. Muirhead, of the London Missionary Society, chairman of the Shanghai Famine Relief Committee, was accompanied by a letter, in which the Viceroy says: "I cannot sufficiently express to you my gratitude." The reception of such a tablet, from such a person, would be esteemed the greatest honor among the Chinese. And it is said that the Viceroy had to face much opposition in sending this testimonial, from some who thought that such "direct communication with outside barbarians was an unprecedented condescension."

Two prominent and able members of the corporation of the American Board have recently been called from earth, Rev. Dr. Ward, President of Yankton College, and Rev. Dr. W. W. Patton, late President of Howard University. Just prior to his death, which was quite sudden, Dr. Patton sent from his library complete sets of the *Biblical Repository* and the *Bibliotheca Sacra*, which he desired to have placed in the library of the Doshisha, in Japan. This gift will be most gladly received. Is there not here a suggestion to those who may be distributing their libraries, as to the method in which they might make the best use of books that have been of service to them? Just now there comes to us a request from Samokov, European Turkey, for copies of Edwards's Works, for the use of the native pastors. *Standard* books, though they may be old, are greatly desired for the libraries of our mission colleges and theological institutions.



FIFTEEN new missionaries and assistant missionaries have been appointed by the Prudential Committee since the annual meeting in October, six men and nine women, and designated, one to India, two to China, three to Africa, four to Japan, and five to Turkey. Several others have made application, whose papers and testimonials, so far as received, are favorable, and will soon, it is hoped, receive appointment. New applications, we rejoice to add, continue to be made and may be expected every week. Special prayer is requested for these consecrated young men and women, that they may be well equipped in every respect for the great missionary work toward which they are looking with bright anticipations.

MANY of our missionaries in foreign lands find their slender purses heavily drawn upon to meet the calls of charity which are daily presented to them. For instance, Dr. Greene, of Constantinople, writes of a specimen case: a former teacher, now sixty years of age, is bedridden from paralysis and with no means of support. He says there are many aged preachers, widows, orphans, and many poor brethren from the interior who are needing a little aid, and that he "never applies in vain to the missionary brethren" for aid. Are there not some in America, not overburdened with these appeals for charity, who would gladly assist our missionaries to relieve these poor saints in distress, and this without drawing from their general contributions for missions?

FOR reasons connected with his family, Rev. M. R. Gaines, who a few years ago left an important position as the head of Kimball Union Academy to labor as a teacher at Kyōto, has been obliged to return to the United States, and has taken up his residence in California. Mr. Gaines has rendered excellent service in connection with the Doshisha, and previous to his departure from Kyōto the students of that institution held a farewell meeting at which, in addresses and poems, they expressed their hearty affection for Mr. Gaines and their high appreciation of the work he had done. The departing missionary and his wife received many presents from the students, who accompanied them in large numbers to the station at the time of their leaving.

SINCE the Board's Almanac of Missions for 1890 was issued, we have received from England the proof-sheets of the annual report, prepared by Rev. W. Scott Robertson, of the British contributions for foreign missions. This report covers the year 1888, and shows a slight increase over the gifts of the preceding year. According to Mr. Robertson's tables, the Church of England's societies contributed \$2,708,865; the joint societies of Churchmen and Nonconformists, \$1,042,360; English and Welsh Nonconformists, \$1,961,360; Scotch and Irish Presbyterian societies, \$916,095; while Roman Catholic societies gave only \$43,775; making a total of \$6,672,455. This does not include the income derived from rents and dividends. In giving the report of the contributions of British Roman Catholics, Mr. Robertson states that the total income of the Roman Propaganda for 1888, collected from every diocese in Christendom, amounted to \$1,272,430. This is about one eighth of the amount contributed for foreign missions by Protestant societies in America and Europe.



ANOTHER step in the abolition of slavery is the giving by the Sultan of Zanzibar a written promise that all children of slave parents who are born after January 1, 1890, shall be free. If now the Sultan could check the slave-trade in the regions on the mainland over which he has influence, there would be real progress in the suppression of the nefarious traffic.

WHILE the Baltimore Council and other Roman Catholic conventions are making utterances that seem to breathe something of the spirit of religious liberty, it is well to see what Romanism is in countries where it has power to carry out its purposes. In Austria, which is completely under Papal domination, the restrictions upon religious liberty are daily growing more and more severe. Every effort is made to crush out Protestantism, specially in its evangelical form. Our missionary at Prague was never more seriously hindered by legal obstacles placed in the way of holding religious services. Recently the Bohemian Parliament at Prague has been greatly excited over a discussion as to whether Huss should have a memorial tablet in the new museum. The liberal members affirmed during the discussion that the Papal party would burn Huss to-day if they could, and, in view of what has recently been done in Bohemia, the accusation seems well founded. To understand the spirit of the Papacy, it must be observed in lands where it has full power. Fortunately the number of such lands is decreasing as the years roll on.

THE responsibility of pastors in the matter of awakening and educating their people on the subject of missions is not appreciated as it should be. On them depends in a large degree the development of a right spirit in this direction. Alas ! that many pastors should practically deny their responsibility in this matter. They sometimes treat a proposal to enter upon some effort that shall arouse their congregation to a deeper interest in missions as if it were an impertinence, nothing better than the scheme of an individual to further his own private ends. They often seem to forget that the most direct way to secure the spiritual life of a congregation is to arouse it from its slothfulness and selfishness and bring it to entertain some large conception of the kingdom of God. A letter received from a Connecticut pastor says : " I am looking for a generation of missionary pastors who will work their parish benevolences thoroughly." The minister from whom we quote this sentence seems to belong to the generation for which he is looking, if we may judge from a series of hektograph letters which he has sent to his people in connection with calls for their offerings to various missionary societies. He has an envelope plan, but he says of it : " The only envelope plan that will succeed is one with somebody who means business back of it all the time — one man's memory and one man's push and one man's consecration have got to see the thing through." This testimony as to the envelope system is true, as experience has abundantly shown. This is nothing against the scheme provided there is the man, whether in the pulpit or out of it, who will throw his energy into the matter from January to December. Would that there were such pastors in all our churches ; and we say this not more in the interests of the missionary work than for the sake of the churches themselves.

A MINISTER with his wife, from Kansas, accompany their consecrated gift with the following interesting statement: "We wish it given to African work for the following reason. It is the accumulation of weekly offerings dropped into a box made for the Moffat missionary work in Africa fifty years ago. A loved one whom we laid in her grave two years ago in the southwest part of this State, when a little girl in the town of Devizes, England, was lifted by Mr. Moffat at a missionary meeting upon the table in the church and thanked for her effort in collecting money for his African work. She always felt interested in African evangelistic work ever after. So after fifty years her box is brought into use for the same purpose. Surely she being dead yet speaketh. We hope that this year 1890 the good Lord may enable us to deposit a larger amount for the blessed work. How fragrant the memory of the dear saints who have passed on to the mansions of God! The map of Africa is ever before my eyes in my study as a living inspiration to my prayers and love."

It is not wise or right that the health and lives of missionaries should be hazarded by living in houses that are unhealthy, "as the natives do," or on food that is innutritious, but sometimes the necessities of the case make such living imperative. When the necessity arises, our brethren are not wanting in readiness to meet the emergencies, and without complaint. Just now we learn of the missionary family at Hermosillo, Mexico, who are obliged to live in three small rooms in which there are no windows, and where the light and air must come from the doors or the wide cracks in the roof, which is supported by bare, unhewn rafters. It is hoped that a better residence can be found, but at present, owing to the hostility of the Roman Catholics, this is the best that can be done.

ONE of our exchanges which we always read with interest, *The Northern Christian Advocate*, while speaking in most commendatory terms of the American Board *Almanac* for 1890, advising all Methodists as well as Congregationalists to send for it, affirms that in the table of Foreign Missionary Societies of the United States given in the *Almanac* the contributions of the Methodist Church for foreign missions, counting in *all* sources of income, should have been stated as \$920,000, instead of \$566,139. We admit the force of the *Advocate's* argument, but we can hardly take any blame for our statement since we gave the exact figures sent us by a secretary of the Methodist Board of Missions in New York, to whom we forwarded our blank to be filled out. We did not have recourse to printed reports, supposing that a statement from the home office would be later and less liable to error. But it seems that in the Methodist Board the gifts of the coöperating Woman's Society are not, as in other Boards, included in reporting income. Of this fact we were not aware. We, however, tried our best to give a report of "The Bishop Taylor Building and Transit Fund," but could get no response to our communications. We are now heartily glad to learn that, including their Woman's Missionary Society, Bishop Taylor's Fund, and the proportionate share of the cost of administration, the Methodist Church gave to foreign missions during the last year the noble sum of \$920,000, putting it in the lead of all the denominations of the United States.

MR. WINCHESTER, in coming from China across the United States, had his heart stirred within him at seeing three or four churches in small villages of from four to seven hundred inhabitants, while he thought of the "magnificent parish of Pao-ting-fu with its three millions of precious souls." "Oh, if I can but give the people here a look at that distant work and people as I see them, they surely will know no limitations to their service in behalf of foreign missions!"

WE have been impressed by a sentence in a letter found in *The Pacific*, from Miss Perkins, of Mandapasalai, India, who is doing missionary service at her own charges in connection with our Madura Mission, and thus has a special right to speak on the matter. "I want to ask you to be very careful stewards of the Lord's bounty." One who is face to face with heathenism, and often passes through villages of from 100 to 500 inhabitants where a little prayer-house, though much needed, cannot be built for want of only \$10 or \$15, must feel deeply the folly and sinfulness of wasteful expenditures. Sums that are spent for mere trifles could be made wonderfully serviceable for the kingdom of God. Should not all Christians seek "to be very careful stewards of the Lord's bounty"?

THERE seems to be some hope that the Czar of Russia will interpose to prevent the oppression of Lutheran and other Christians within the Russian Empire who dissent from the Greek Church. The correspondent of *The London Times* in Vienna reports that the Czar, during a recent visit at Copenhagen, read Dr. Dalton's pamphlet on the persecutions to which the Lutherans in the Baltic provinces had been subjected, and such representations were made to him at the Danish court, that on his return he gave an unsolicited leave of absence to M. Pobiedonostzeff, the head of the Holy Russian Synod, instructing him to use the time in preparing a "full and convincing answer" to Dr. Dalton's pamphlet. The minister subsequently tried to obtain an audience of the Czar, which was refused, and the hope is expressed that the outcome will be a more tolerant treatment of all dissenters in Russia.

WE have just now another striking instance of the fact that the gifts of converts from heathenism for the work of the Lord put to shame the contributions of Christians in better circumstances. The converts on Aneityum, one of the New Hebrides Islands, volunteered to give the price of this season's crop of cocoanuts for the purpose of roofing two churches with corrugated iron. The copra, which is the dried fruit of the cocoanut, is the chief source from which these islanders obtain their foreign goods, such as clothing, ironware, tea, sugar, rice, etc. These Christians agreed to use for this purpose all their copra for six months, so dispensing with the comforts, not to say the necessities, of life. In this way they gave twenty-six tons of copra, valued at \$574. While engaged in this work of self-denial one of the churches was destroyed by a hurricane, and so the people proposed, in addition to what they had already done, to devote the proceeds of the annual arrowroot contribution toward this object. Giving like this, were it practised among Christians generally, would make the Lord's treasury overflow.



WE are glad to give below a cut of Anatolia College, one of the most promising of the younger institutions established by missionaries of the American Board. Located at Marsovan, Turkey, sixty miles inland from Samsoun, on the Black Sea, it has for its field a district twice as large as New England. It has thus far more than realized the expectations of its founders, and is doing much in the section of Turkey between the Black Sea and the Taurus Mountains in the development of self-reliant, manly Christian characters. It is the source from which must come the teachers and preachers for this region. As will be seen from the cut, it has good buildings, and they are filled with students who pay for their education, as far as it is possible for them to do so. But the needs of the institution are many. Dr. George E. Herrick, now in this country, writes of it: "Are those who rejoice in such developments in Christian work willing to see



a few men who are content to carry a double load for a time crushed under the too heavy burden? This is precisely what will happen unless means are at once furnished to put qualified men at the posts now temporarily occupied by missionaries. The case is urgent to the last degree. We are too far from our base to solicit aid, little by little, and keep at it year after year. Some permanent provision for the college is imperative, and there is no College Aid Society that we on the foreign field can go to. Here at home it does not seem very difficult for a church to build a fine new edifice, enlarge Sunday-school and chapel, supply an organ, build a parsonage, *for itself*. Should not the streams that flow out be at least as full as those that supply our own needs?"

The sum needed to place this institution on an assured basis, providing for four chairs of instruction, as well as for the aid of students and the equipment of a "Self-help Department," is but little more than what would be required to endow a single professorship in a New England college. Who will give this sum? or who will give a part of it? Dr. Herrick will gladly receive gifts at the Rooms of the American Board in New York, 121 Bible House.

HOW SHALL THE NUMBER OF MINISTERS AND MISSIONARIES  
BE INCREASED?

BY REV. H. N. BARNUM, D.D., OF HARPOOT, TURKEY.

THERE can be no doubt that the most important enterprise in the world is the world's evangelization. "Seek ye *first* the kingdom of God" is the divine command. Enter it yourself and then promote its extension. The affairs of this kingdom, in its earthly relationships, Christ has committed to his Church, and the leaders of the Church are its ministry.

Other things being equal, direct service is more efficient than indirect. Not every man can be an officer in the army, but the man who is qualified for leadership is out of his place in the ranks. So, not every Christian can be a minister. The large proportion are not fitted for that office. While it is the duty of every one to devote himself to God and to the welfare of his fellowmen, comparatively few have the natural endowments which qualify them for this particular form of service. Is it too much to say, however, that every man who is fitted for the ministry has a direct call to it?

The needs of our own land are emphasized by nearly all denominations alike. If with all the coöperating agencies the lack of ministers is so great in this country, what shall be said of the situation in other lands? No Christian, with any intelligence, can deny that the unfulfilled command of Christ to "preach the gospel to the whole creation" rests upon the Church to-day with an emphasis which has been gaining strength during all the ages in which it has not been heeded. I will not stop to ring the changes upon the phrases which describe the actual condition of the unevangelized world, — phrases which, to many people, have lost their force because they have become so familiar, — nor to describe the intellectual and social degradation, the desolation and darkness upon which no ray of light falls from the heavenly world, and which, even were there no hereafter, is such an appeal to our philanthropy as ought to arouse all who recognize the brotherhood of man to the most strenuous endeavor to save these uncounted millions from the awful woes of this present life. And how is the motive intensified when we picture these immortal beings going out from this gross darkness into the blacker darkness of everlasting night? The gospel is the all-sufficient remedy, and the only remedy; for Christ's redemption is as comprehensive as sin itself. As sin sets the passions loose and destroys the body as well as the soul, so Christ in saving the soul also saves the body. The gospel carries to men all those refining and uplifting influences which enter into civilization, as well as Christianity itself. While introducing the believer into the joys of heaven, it gives him a foretaste of that joy here. It saves men for the life that now is, as well as for that which is to come.

To those who study the fields abroad the demand for laborers is so great that they seldom venture to state it fully lest the mere statement may lead to utter discouragement. The fields which naturally fall to the American Board, and for which Congregationalists are especially responsible, are estimated to contain one hundred million souls. The last report of the Board shows that for these millions

we have 178 preaching missionaries, or one missionary to about six hundred thousand people, to proclaim the truth among them, to develop systems of education, to build churches, to create a literature, to lay the foundations of a Christian civilization, and to train their best men for leadership. Would it be considered an excessive supply to give one missionary to ten thousand heathen? Even this supply, one missionary to ten thousand people who are to be led out of darkness and superstition up into the light of Christ's spiritual kingdom, would require from the Congregational denomination ten thousand missionaries instead of the 178 now engaged in this work.

Putting together, then, the needs at home and abroad, the exigency becomes one of surpassing seriousness. What shall we say to these things? Has Christ laid upon his Church a burden too heavy for her to bear? Are the millions who are coming to these shores from all lands, who are reclaiming the wilderness, and dotting it all over with cities and villages, too numerous to assimilate into one compact and harmonious Christian nationality? Is providence opening the doors to other nations, and multiplying the facilities for communication so that distance is fast becoming annihilated, only to facilitate the introduction of commerce, which might be the handmaid of religion and an aid to the introduction of Christianity, but which without the restraints of Christianity generally becomes a curse to heathendom wherever it touches it? If the first sentence of this paper, that "the most important enterprise in the world is the world's evangelization," is true, if the Church is really committed to it as its first and great business, must we not insist that the Church, with the Lord Jesus Christ at her head, can outstrip commerce? Shall we confess that the children of this world are necessarily wiser and mightier in their generation than the children of light?

The obstacles which met Christianity at the outset were vastly greater than now, while the apostles and their associates and immediate successors enjoyed very few of our multiplied facilities. They had, it is true, the gift of tongues and the power of working miracles, which we do not need. They were a handful of ignorant men, without prestige, opposed by their own countrymen, and "hated of all men," and yet within three centuries Christianity became the most potent influence in the world. These men succeeded because they were thoroughly in earnest, and because God coöperated with them, as he always does with men who are wholly devoted to his service. Instead of being appalled by the magnitude of the undertaking, the very difficulties, along with the assured coöperation of our Leader,—coöperation proportioned to the degree of our energy,—ought to nerve us to simple-hearted, earnest endeavor.

Such being the need of men, the question arises: *How shall they be secured?* We read that our Saviour, "when he saw the multitudes, was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." This, then, seems to me the first thing to do—to take in the great needs of the world, the whiteness of the fields all ready to the harvest, to feel our own personal responsibility until it



becomes a great burden upon our souls, and then to *pray*; to ask the *Lord* to bring forward the men whom he will choose for this great work. This is a divine plan. Can we improve upon it? This prayer, like all acceptable prayer, must not only be earnest: it must be a prayer of faith, and must be accompanied with corresponding works. To put down the rebellion and save itself from destruction, an aroused nation put two millions of men into the army, and sustained them by the active sympathy of the men, women, and children of the North. Is not the Church equally able to furnish the Captain of our salvation with all the men he needs in this more desperate warfare against the prince of darkness and to redeem a world from his power? Can there be any doubt that the men will be forthcoming in numbers sufficient to meet every want, *when the Church comes to a sense of the obligation resting upon her*, and realizes the high honor and dignity of the privilege of coöperation with Christ in this grandest of all enterprises? Are there not hundreds and thousands of Peters and Johns and Pauls, brilliant men, men of refinement and culture, simple-minded and pious, fitted by nature and by grace to be spiritual guides, and to help men to a higher Christian hope and life, but to whom the world strangely presents greater attractions, and who have gone, one to his farm, another to his merchandise, and another to his profession?

How shall we account for this deplorable fascination of the world except that the Church, by coming into conformity with this materialistic age, has so far lost her spirituality that she is influenced and largely controlled by worldly maxims? Christian parents, when planning for the future of their children, are apt to turn them away from the ministry and other forms of direct Christian service, and excuse themselves with the plea that Christians are needed in every department of life. This disregard of a plain call of duty results in darkness of soul and spiritual barrenness. But it is not parents alone who are responsible. The Church is largely in sympathy with this feeling, and the young, who daily breathe a worldly atmosphere, are captivated by the allurements of the world. It offers the hope of more money than the ministry. The restraints upon worldly pleasures are less, and the road to honor is supposed to be a broader one. But how unworthy a motive for a citizen of heaven! How low an estimate is thus put upon the highest, the noblest, the most sacred of all callings!

If you dedicate yourself with all your faculties and powers to the Lord, to be used for the extension of his kingdom, you may not be rich, but you shall have treasures laid up in heaven. You may not partake largely of what men call pleasure, but you will have, even in this life, such peace of mind as the world cannot give — heaven begun below — and the fulness of heavenly bliss forever and ever. You may not do anything which shall attract special attention among men, but nothing that you do for God's kingdom shall be lost. Your work shall abide when every earthly thing shall have been swept away. You may or you may not have a name great among men, but every stone that you build into this spiritual temple shall bear your name, and your name shall also be written in the record of the saints and angels, and shall be honored to all eternity. "The righteous shall be in everlasting remembrance."



Then, too, a man's greatest possession, greater than houses and lands, or stocks and bonds, is a noble character; and the highest character is never the outcome of self-seeking. As a man's best possession is character, so his greatest, noblest work is the development of character in others. It is this, along with the honor of being a fellow-worker with Christ, that gives to the office of the ministry its supremest dignity. Can there be any doubt that when the Church comes to a just appreciation of the nobility of this high calling, and prays for the sending forth of the needed laborers with an earnestness begotten of a deep sense of its own responsibility and of the overwhelming demand, that the demand will be fully met; that the best men will be more ready to accept this office than any other; and that they will be more willing to go abroad as God's messengers, as ambassadors of Christ, even to the remote and desolate places of the earth, than to represent the republic at European courts?

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## CHANGES IN THE JEBEL TOUR REGION, EASTERN TURKEY.

BY REV. ALPHEUS N. ANDRUS, OF MARDIN.

It may be of interest if I write of some of the impressions I have received upon revisiting the Jebel Tour region and Sert after an absence from it of more than two years.

I. I was forcibly impressed with the rapid increase of *financial distress*. This was more especially the case in Sert and the region known as the Gherzan. About one third of the Sert congregation, as many as fifteen families, have been obliged to go elsewhere in search of a living; and should the causes which have occasioned the present stagnation in all lines of business continue to operate, it will not be long before a still larger number will be obliged to follow them. And the Protestant community in that city has suffered less, in proportion to its number, than any other community. I observed that the scale and style of living of all classes of people, almost without exception, had been materially reduced. The dress of the congregation bore unmistakable signs of a less prosperous financial state than they had heretofore enjoyed. Among the farmers the proofs of a straitened state of affairs are to be found in an increase of mortgages upon fields and vineyards, on the one hand, and a decrease of stock with which to work them, upon the other. The area of unworked land around the villages increases, the number of unkept vineyards multiplies, and more beggars go about the streets of the larger towns and cities, whither the bankrupt farmer has fled to escape the ruthless clutches of the tax-gatherer. In fact, those in city or town or village who are not more or less encumbered with a heavy debt or debts are the exception in every community. One of the worst features of the economic condition of the country is the vast amount of private indebtedness; and one of the worst features of the moral condition of the country is the moral obtuseness of the people respecting the obligations of creditors.

II. I was much impressed with the increasing *readiness of the people*, of all nationalities and sects, to *hear the truth*.

This fact seems to me to be accounted for by three causes, at least, which are operating to occasion it, namely:—

(1) The quiet, unobtrusive efforts of the touring colporters and evangelists up and down the field. These labors are bringing the gospel to the notice and attention of many who, but for these efforts, would never receive any information respecting Christ and his salvation. A greater interest and, in some instances, excitement is occasioned by these efforts among the Moslems and the Jews than among the nominal Christians.

(2) The steady influence of established Protestantism among the villages. There is an influence exerted by the existing communities which, whether stronger or weaker, according to the number and character of the community, is steadily and surely drawing the attention of men to something which they begin to perceive is different from anything in the way of religion that they possess, and which they are beginning, too, to suspect is better than that with which they have been trying to satisfy themselves hitherto. Even where this influence is not aggressive it still possesses the negative value of a *protest* both against false systems of religion and perversions of the true system. Protestation always leads to inquiry.

(3) The results of the feudal strifes, so constant, especially in the Jebel Tour region. These results are wounds, imprisonments, loss of relatives killed in these encounters, loss of property through the thefts and pillage of their foes, and not infrequently expulsion from their homes for a season, at least until their party becomes strong enough to turn the tables upon their enemies. One would not at first thought expect that these things should constitute a cause why men become more ready to listen to the truth. But my own observation in villages where these things had especially abounded compelled me to see that here is another illustration of the truth that the Lord knows how to bring good out of evil. I had visited these villages before when to have attempted to talk as we did on my recent visit would have resulted in our being not only silenced but hustled out of the village.

III. I was also greatly impressed with the fact that the villages in which there was a Protestant congregation were in a relatively better condition than the surrounding villages. The gospel seems not only to have directly benefited those who have openly received it, but also indirectly to have brought some blessings to the rest of the villagers in the places where it has established itself. Especially in the Jebel Tour region it was noticeable that such villages were not disturbed by the feudal strifes about them, nor harshly treated by the ruthless tax-gatherers. Withdrawal from the parties creating these disturbances, and also a clearer apprehension on the part of the Protestants of their civil duties and their civil rights, together with a course of conduct accordant with them, have chiefly contributed to the relative prosperity of the villages in which they reside. The difference between these villages and the many others about them has been remarked by others—some of whom are not Protestants—so that such villages have become quite an object-lesson on the preserving power of the gospel.

IV. I mention one other impression produced upon me as to the fact of the improved moral condition of the Protestant congregations themselves. The con-

trast between the Protestants and the non-Protestants is becoming more and more pronounced. The *moral sense* of our communities is being gradually toned up into closer conformity with the biblical standard of moral obligation in respect to character and conduct. We need always to bear in mind the power of old habits and the strength of the deterrent forces continually operating all about them,—the vitiated moral atmosphere which they are compelled to breathe,—in estimating the rate of moral progress of these Protestant communities. While the movement is a slow one and a spiral one, so as to appear at times retrogressive, still it is an upward one, and the way is being surely prepared for future enlarged spiritual triumphs among them.

On the whole, then, while there are as usual many things to discourage, I feel more hopeful respecting the outlook in our field than I have felt for a long time past, and rejoice that the Lord has once more returned me to this work in which I desire to spend and be spent in his name.

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## ANOTHER MISSIONARY TESTIMONY TO PRAYER.

BY REV. CYRUS HAMLIN, D.D.

THE paper on Prayer presented at the late meeting of the Board is worthy of profound consideration. It has turned my thoughts to many exigencies of missionary life when prayer seemed to be our only resource, notably the following.

In the year 1839, my first year of missionary service, all the American missionaries were ordered out of the empire. The order was communicated to Commodore Porter, and he advised us that he could not protect us. The station at Constantinople was very much weakened. Mr. Homes had just left to join Dr. Grout in researches among the mountain Nestorians. Dr. Dwight was in America and Dr. Schaufler about to leave for Vienna. There seemed to be no earthly resource. The English ambassador, Lord Ponsonby, was a nobleman of the very worst sort and would have been glad to see us go. Armenians had been forbidden, under pain of anathema, to call at any missionary house. We were "minished and brought low." The missionaries all resolved to yield only to force, and we sent home an appeal to our government, claiming the same rights that were accorded to Romish missionaries. Commodore Porter smiled at the appeal as useless, but we gave ourselves unto prayer. We met together, morning, noon, and night, for united prayer. Dr. Goodell did not lose his hopefulness and cheerfulness, but there was a peculiar solemnity in everything that was done and said. Right in the midst of this crisis Sultan Mahmoud died, his forces were utterly routed at the battle of Nezib, and his whole magnificent fleet was betrayed into the hands of Ali Pasha of Egypt. A young sultan and a wholly new government came into existence, the patriarchs and bishops were changed. Where were the enemies of our work? "God blew and they were scattered." We joyfully resumed our work without waiting to hear from our government, with none to molest us or make us afraid. Our confidence in God was not in vain. All the missionaries acquired new strength and confidence for the trials to come.

## THE TRAPPISTS IN SOUTH AFRICA.

BY REV. JOSIAH TYLER, OF NATAL.

THE Trappists, an order of Jesuits, have lately commenced work in South Africa on a large scale. In Natal they have an estate of 20,000 acres, and in Griqualand of 50,000 acres. Their professed object is to convert the Africans to their faith, and their *modus operandi* is to civilize them first, then to make Trappists of them. From what I know of native character after many years of observation and experience, I think the Natal Zulus will object to the self-denying rules of their community, and that after a few years of civilized life, if they have not divine grace in their hearts, they will return to their old heathen customs.

A few months ago I visited Marianhill, the largest monastery the Trappists have in Natal. The prior of the establishment, the Abbot Francis Pfanner, received me with great politeness, and conducted me over the premises, explaining to me freely his plans and methods. I found him to be a man of unusual intelligence, and though a German, as are a majority of those under him, he had a good command of the English language. He was hard at work acquiring the Zulu dialect, and when he ascertained that I was about to visit the United States after forty years of missionary life, he said: "I wish you would leave with me your knowledge of the language." I was surprised at the size and number of buildings lately erected at this monastery. The church was capable of holding, I should judge, 2,000 people, and monks and nuns were silently performing their devotions, as I have seen them in civilized countries. St. Joseph's Industrial School was another building of good proportions. All the workshops were full of activity, but I noticed that the *white* monks did not utter a word. On inquiring the reason for this, I was told that perpetual silence is imposed on all Trappists under the Benedictine rule. As the prior expressed it to a friend, who asked why the monks were prohibited from speaking, "There are reasons spiritual and secular. Silence is spiritually beneficial. It is secularly beneficial, inasmuch as there is no quarreling when there is no talking, and there is much more work done." The Zulu lads, I perceived, however, were chatting and laughing over their work. Indeed, they would not be Zulus were it otherwise.

At present there are 170 monks at Marianhill, and the nuns in a convent half a mile away number 120. Fifteen more are expected. Three hundred native boys and girls are under tuition. Very little knowledge is imparted except *industrial*. Zulu boys who have been there three or four years have become in many instances good masons, blacksmiths, carpenters, shoemakers, and printers. The girls are taught to sew, knit, and cook. The rearing of bees is one of the industries to which great attention is paid, the queens being imported from Italy. Papers are published on the station, in four languages, — Polish, German, English, and Zulu, — and a variety of schoolbooks have been printed. The greatest zeal is manifested, and colonies will soon be established among the various tribes in Natal and in other parts of South Africa. Where the money



comes from to support this large monastery, I do not know, probably much of it from Germany.

To what this extraordinary movement will grow, it is impossible to predict. The abbot has lately applied to the Natal authorities for an additional grant from the Native Educational Fund — on the ground that his mission is doing more than any other in the matter of teaching industrial trades. The inspector of native schools in Natal has reported unfavorably in regard to them, saying that “their system is harmful in its effect on the Zulu mind, unfitting them for their duty as colonial citizens.” The Council of Education is divided as to the desirability of acceding to the abbot’s request.

The Trappists have not interfered directly with the American Mission among the Zulus, except in one instance, and this doubtless without the abbot’s knowledge. A monk once told a native evangelist from one of our stations that he “must stop preaching.” The native was holding a padlock and key at the time, and he made this reply: “You take this lock, fasten my mouth with it, and take the key, and yet I will continue to preach the gospel.” Educated Zulus look with disfavor on these new teachers. One of them, named Mxakaza, lately sent to a Natal paper the following letter: —

“Your readers and the abbot of Marianhill may wish to know what we natives think of the Amaroma (Trappists). It is to keep us in darkness rather than in light. True, they are getting numbers of our people to them through their kindness, free education, clothes, food, and the cheapness of goods sold in their stores. It is for this they are liked, and are able to win over our children. I think of the poetry in the Third Standard Reader of ‘The Spider and the Fly.’ Is this the reason why they are called Trappists, because they trap people with their kindness? Much is said of this people, how they shut up men and never allow them to speak. Has not God given us tongues to talk with? But this, I suppose, is church rule and church discipline, silence being the means of submission. You say, Mr. Abbot, you prefer the raw article as material for conversion, because if we wish to convert one of these drilled Kaffirs, we have first to wash off the inferior varnish. First of all, Mr. Abbot, you have to prove that the varnish wherewith we *drilled* Kaffirs have been varnished is inferior to your own. I have learned what your policy is, and I shall not cease to warn my people by my pen and tongue against accepting your teaching. And you will never succeed in washing, no, nor in scraping off, the varnish from Mxakaza.”

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## THE DECADENCE OF RELIGION IN CHINA.

BY REV. GEORGE OWEN, OF PEKING.

[The following striking paper appears in *The Chronicle of the London Missionary Society*, from the pen of Rev. George Owen, of Peking. We give it here since it sets forth in such brief and striking way the falling away of the Chinese from the purer faith of the early days.]

THE history of China is a striking instance of the down-grade in religion. The old classics of China, going back to the time of Abraham, show a wonderful knowledge of God. There are passages in those classics about God worthy

to stand side by side with kindred passages in the Old Testament. The fathers and founders of the Chinese race appear to have been monotheists. They believed in an omnipotent, omniscient, and omnipresent God, the moral governor of the world and the impartial judge of men.

But gradually the grand conception of a personal God became obscured. Nature-worship crept in. Heaven and earth were deified, and God was confounded with the material heavens and the powers of nature. Heaven was called father, and earth mother, and became China's chief god. Then the sun, moon, and stars were personified and worshiped. China bowed down to "the hosts of heaven." The great mountains and rivers were also deified and placed among the state gods.

This nature-worship continues in full force to the present time. In the southern suburb of Peking stands a great marble altar to heaven, where the emperor, accompanied by his high officials, worships on the morning of the winter solstice and other occasions. In the northern suburb is a large square altar to earth, where he worships on the morning of the summer solstice. In the eastern suburb there is an altar to the sun, and in the western suburb an altar to the moon. But nowhere in Peking, and nowhere in China, is there a single temple or a single altar dedicated to the worship of *Shang-ti*, the god of the ancient classics. Nature has taken the place of God.

Polytheism and idolatry followed. From the dawn of history the Chinese worshiped their ancestors, regarding the dead as in some sort tutelary deities. This naturally led to the deification and worship of deceased heroes and benefactors, till the gods of China, increasing age by age, become legion. Her well-stocked pantheon contains gods of all sorts and sizes. There are gods of heaven and earth; gods of the sun, moon, and stars; gods of the mountains, seas, and rivers; gods of fire, war, and pestilence; wealth, rank, and literature; horses, cows, and insects.

But the degradation did not stop here. The Chinese sank lower still and became demon-worshippers. Charms — long strips of paper bearing cabalistic characters in black, green, and yellow — hang from the lintels of most doors, to protect the house against evil spirits. Night is often made hideous, and sleep impossible, by the firing of crackers to frighten away the demons. Almost every village has its professional exorcist and devil-catcher. The fear of demons is the bugbear of a Chinaman's life, and much of his worship is intended to appease their wrath and propitiate their favor. And once a year, during the seventh moon, a gigantic image of the devil himself is carried in solemn procession through every town and village, followed by the populace, feasted, and worshiped.

Animal-worship, too, is rife. In some parts of North China certain animals are more worshiped than the most popular gods. The fame of even the largest temples is often due not to the gods they contain, but to the supposed presence of a fairy fox, weasel, snake, hedgehog, or rat. These five animals are believed to possess the secret of immortality and the power of self-transformation, and to exercise great influence over the fortunes of men. Their pictures hang in thousands of homes, and their shrines exist everywhere.

I have seen crowds of men, women, and children worshipping at an ordinary fox burrow. And I have seen one of the great gates of Peking thronged day after day with carriages and pedestrians going to worship a fairy fox supposed to have been seen outside the city walls. Any day, small yellow handbills may be seen on the walls and boardings of Peking, assuring the people that "prayer to the venerable fairy fox is certain to be answered."

Thus low have the great Chinese people fallen, literally fulfilling the words of the apostle Paul: "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the result of four thousand years of continuous national life. During those long centuries China has grown enormously in power, wealth, and intelligence. But in religious knowledge the rolling centuries have witnessed only gradual degradation and decay. China, "by wisdom, knew not God."

Once upon a time a wise man and a simple child of nature were put into a labyrinth without a clew to see which would find his way out first. Both perished in the vain attempt. Neither wisdom nor simplicity prevailed. The Chinese, with his civilization and learning, is that wise man, and the African savage is that child of nature. Both have failed to find God, and have become worshipers of blind nature, dead men, evil demons, and dumb animals. Without the Bible, man is without a lamp unto his feet and a light unto his path. The Bible is the only clew to the perplexing problems of life, and the only light through the dark valley of the shadow of death.

A new era has begun in China, an era of railways, telegraphs, and science-schools. Before the fierce light of modern science the gross idolatry of China must gradually disappear. But science, like the sun, conceals more than it reveals—it shows us earth, but shuts out the heavens with their infinite starry depths. Science may destroy the idols, but will not reveal God. It may breed skepticism, but will not inspire faith. And I would rather see the Chinese polytheists than atheists. Superstition is better than unbelief. Only the Bible can give back to China the lost knowledge of God, and we have now a grand opportunity of giving her that Bible. The whole of that great empire is now open to us, and we are free to preach the gospel and to distribute the Word of Life among its teeming millions. Christians, seize the opportunity; give, pray, hope for China's salvation.

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## Letters from the Missions.

### *Marathi Mission.*

#### ANNIVERSARY MEETINGS.

DR. FAIRBANK, of Ahmednagar, writes: "Our anniversary meetings, which began Thursday morning, October 24, and closed Sunday evening, are ended, and now the crowd which filled the church

during three sessions daily for those four days is dispersing. Those who came to the feast will go to their village homes and tell those who could not come the wonderful things they have seen and heard. The meetings were very interesting. The addresses were sensible, practical, and suggestive; the prayers devout, though not



as trustful as Mr. Moody's; the singing excellent, charming, and inspiring; the audience quiet and attentive. At the evening sessions the audiences were largely of intelligent outsiders. Some of the seed sown must have fallen in good ground. May it speedily spring and bring forth fruit a hundredfold!"

#### A CRY FROM SHOLAPUR.

Mr. Gates sends an account of some pressing needs at his station. Some of these needs, we are happy to say, have already been met by the special gift of a generous friend, while others are still pressing. Of them Mr. Gates says:—

"During the last seven years the work in my district has developed so that there are now upwards of one hundred Christians in sixteen villages (outside of Sholapur). Three churches have been organized, with one pastor for all. There are eight schools. There would be practically no limit to the extension of the work for some years to come (and there ought not to be) if we had the means. Schools are urgently needed and asked for, some of which would probably develop into churches. The needs are of funds (1) for the support of teachers, and (2) for building houses, where none can be hired. The Board has not as yet made any grants for building in this district, except what I have raised myself. Do you ask why the people do not build? They are so poor that if they want a well for drinking water, the government digs it for them. If they want a shelter for passing travelers, government builds it.

"Look at the needs in a few places. In one village where there is a church there is no suitable place for meeting. The last time I was there we tried to meet under some trees, but the ground was so muddy that we had to abandon the place. We then went to the *chowdê*, but the men only go there. The women went home. The school is held in the *chowdê*, but is subject to all sorts of interruptions.

"In another village a good school was opened, with about thirty scholars, but

there was so much difficulty about getting a suitable place for the scholars to meet that the work had to be given up. In another large village the people have been asking for a school for several years. They were so urgent a few months ago that they proposed to apply to some other mission, if they were not likely to get help from us. I sent a teacher there in November last, but he has been so troubled about getting a house to live in that it has seemed several times as though the work would have to be abandoned. I have bought a good site for a house at a low figure, but have not the money to build. There is great need of a preacher there as well as of a teacher. It is hard for a young man to be in such a place with no Christians within twenty miles. There are a score of villages in my district where there is a good prospect of early fruit if work can be carried on for a time."

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#### Madura Mission.

##### AN ORDINATION.

MR. NOYES, of Kodikanal, reports that on October 15, the day on which the Annual Meeting of the Board began at New York, Mr. G. Pakinathen was ordained as pastor of the Kodikanal church. Of this interesting event Mr. Noyes says:—

"Mr. Pakinathen had passed a very satisfactory examination before our North Local Church Union, a kind of consociation of pastors and delegates, which convened for the purpose during the sessions of our September meeting in Madura. For the ordination several of the missionaries and pastors were invited to come together here. Four pastors took part in the exercises. Brother Chandler preached the sermon; Dr. Chamberlain led in the ordaining prayer, and I gave the charge to the people. Our church was crowded. Not only were all the members of the congregation, men, women, and children, present, but quite a number of Romanists and Hindus also attended. It was a day of rejoicing. The members of the congregation had bought for the pastor two entire suits of new clothing, cotton and

woolen, and provided a sumptuous feast at his house after the ordination.

"The young man had been accustomed to wear gold earrings, but on his ordination day he took these off and made an offering of them to the 'Charity Fund,' a voluntary act on his part, and a good example to his people. This young man I have known from infancy. He was sent to school by me as a boy, was supported by me through his course of study, and was employed by me, first as a teacher, and then as a catechist and preacher, for several years. Since the month of January of the present year he has attended to some of the pastoral duties here, as a kind of colleague to myself, and I have full confidence in him that he will be a faithful and successful pastor of this church, and a great help in carrying on the evangelical work on these hills. I wish we had many more workers of his stamp, for we shall be obliged more and more to entrust the hand-to-hand work with our native agents, and missionaries will have to spend their time and strength as leaders and superintendents."

#### DEDICATION AT PERIAKULAM.

Mr. J. S. Chandler, of Periakulam, writes:—

"On Thursday, October 17, the Christians came to the mission bungalow and escorted to the newly enlarged church the missionaries and others. The procession included four teams, conveying Rev. J. P. Jones, Misses Swift, Root, and Perkins, the missionaries of the station, and the native Christian women. Fortunately, the floods in the Pambar had decreased so as to present no obstacle. The old church, a rectangular structure, measuring inside 36 by 13 1-4 feet, had been enlarged by taking down the walls on either side at the pulpit end for 13 feet, sustaining the ends of one beam by iron pillars from Bombay, building arches and adding extensions, each 11 by 13 feet, changing the shape of the church to that of T.

"Pastors David, Nallatambi, Picheimuttu, and Pakinathen were present as guests, and assisted in the exercises

of the dedicatory service and of the communion.

"The sermon was preached by Rev. J. P. Jones, and was eminently appropriate.

"The financial statement made by Rev. C. William, the pastor of the church, showed that the enlargement had cost Rs. 615, of which Rs. 300 had been given by the mission, and the rest raised by the efforts of the people.

"A number of gifts were presented, such as a new pulpit, a baptismal font, a pair of candlesticks, a pulpit-cover, and an elegantly bound Bible. A suitable pulpit chair and a communion set were also assured, and a sum of money for rattan mats. Between the two services the women presented their offerings, which amounted to Rs. 13.

"The new font was used in the baptism of two converts from heathenism and a number of infants.

"The people of the congregation were filled with rejoicing, and met again in the evening, entirely filling the church. Many of them had given very liberally for the work, but this occasion called forth their generosity in various pleasant ways, such as providing for their guests. May the presence of the Lord always fill the place."

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#### *Hong Kong Mission.*

#### INTERESTING CONVERTS.

MR. HAGER, of Hong Kong, while absent from his station, at Tai Long, wrote, on October 10:—

"Leaving Hong Kong with a favorable wind on the afternoon of the first of October, I arrived in Kwonghoi the following day, whither the Chinese boat carried us in less than twenty-four hours. (Sometimes the journey occupies three or four days.) The few days before the Sabbath were spent in instructing two candidates for baptism and in preaching to the heathen every night. I had not thought of baptizing any one, but being earnestly requested by these two men, I considered it best to receive them into the church. Though their knowledge of scriptural truth

was somewhat limited, they appeared so willing to give up everything for Christ that it was a pleasure to receive them.

“One of these was a silversmith, of whom there are a great many in China; but their chief business is to decorate the gentile sex, and not to make images to be worshiped. This young man of twenty had once been in Singapore, and only returned to China a few months ago. Soon after his arrival he came to our chapel, where he learned something of the teaching of Christ. Being interested in the truth, he came every evening for two months, when he was quite urgent that I should baptize him. I told him that it entirely depended upon him, as I could not refuse to baptize him if he truly believed in Jesus and was willing to follow him in the observance of his commandments. On the first evening of our arrival he asked me, ‘Can I receive Christian baptism and still work on the Sabbath?’ I did not give him a direct answer, but asked him whether Christ gave up all or only a part for him. He quickly replied, ‘All.’ ‘Then what should you do in your present circumstances?’ I asked.

“He did not reply, but I saw that he was determined to give up his Sunday work. Accordingly, he went to his employer and told him that he wanted to rest four days in every month, to which his employer strongly objected, and furthermore told him that if he persisted in becoming a Christian he must go elsewhere to find work to do. Nothing daunted, however, the young man decided not to work on Sunday, and to follow Christ. So when Sunday morning arrived, he came early to our chapel and studied and worshiped with us during the whole day. He expected to be out of employment on the following day, but when he asked his employer whether he should go to work on Monday morning, he was told that he could do so for the next two or three months. And now every day he comes to our chapel, both morning and

evening, and reads and prays with us. Such earnestness and stability of purpose is a sufficient answer to all critics of missionary work in China, like Lieutenant Wood, who say that all the converts receive four dollars per month and are engaged on missionary premises.

“The other man is about thirty-six years of age and was formerly a vegetarian, who has been trying to ‘lay up merit’ for himself in order to obtain the peace of heaven. Unknown to me he has seen me stoned in Yeung-kong, and has read our books for several years. He has been suffering with inflamed eyes for some days, and he asks God ‘daily to heal him. I like to see such simplicity in Chinese prayers, for many deal only with generalities, and are in nowise specific. I tried to impress upon both these men the idea of the necessity of being true to God, as a mere profession was of no value to the church or to themselves.

“We are still praying for two others whose hearts have been touched with the truth, but who have not had the courage thus far to confess Christ before the world. One is an old widow woman who, I believe, trusts in Jesus; but several impediments have hindered her from making any public avowal of her faith. Her son and daughter are much opposed to her becoming a Christian. Her neighbors also ridicule her, so that she has been persecuted on every side. If Chinese custom were not so strict as to the association of men and women, we might visit her and instruct her, but now my helper can only occasionally visit her and strengthen her faith.

“The other is a young man about to be married. When a child he was bought by his present adopted father, and he is somewhat of a slave, though enjoying the rights of sonship. For him to become a Christian will require courage and faith, and at present he seems to be very weak. At heart I think he believes in Christ, but there are many persons to hinder his progress in the divine life.”



### Foochow Mission.

#### OUT-STATIONS OF SHAO-WU.

MR. WALKER, writing from Shao-wu October 4, reports an absence from his station for twenty days while touring through the country, part of the time in connection with Dr. Whitney, and part of the time with Mrs. Walker and her daughter. The time was spent in examining the villages, preaching, healing, etc. Mr. Walker says:—

“The general features of the region are numerous valleys between hills of moderate height, which abound in springs for irrigating the rice-fields. The population is dense, but I have not secured any data yet as to what it is. The local speech is quite different from the Shao-wu, but the latter is pretty well understood. The people are ruder in manners than the Shao-wu people, and more industrious. Wherever we went the women were busy spinning and weaving cotton or hemp, a thing not seen about Shao-wu. We found the inquirers ignorant, of course, but we hope that some of them are sincere. There are inquirers in two other villages besides the one where we stayed. We visited the house of one whose village is three miles or more from Kiang-ping-fang, and held a service in his house, which was attended by some of his neighbors. This region is an important one in itself, and besides is halfway to T'ai-ning, the next district city south of Shao-wu.

“We went to the village of ‘Black-rock-flat,’ where we remained in the house of a Christian for nine days, though, to tell the whole truth, the house contained seven or eight nearly related families, only three of whom can be called Christian. We had one dark room, upstairs, reached by a ladder, and just large enough for a table, two beds with a curtain, and good standing room between, and room for two or three baskets besides. The village is nearly three thousand feet above Shao-wu, so there was plenty of fresh air and shade or sun outdoors, as we might wish. We had fine opportunities for work, and enjoyed a nice respite from the heat, which is holding on uncommonly long this fall.

I made two excursions to new villages, setting out each morning with a teacher, a hospital assistant and native Christian, expecting to return at night, but each time the miles were so long and so steep that we accepted invitations to stay overnight. There are some vegetarians in that region, and the teacher with me, who had once been a vegetarian, attacked the notion most vigorously. I witnessed, and to some extent shared in, several lively discussions which he had with various parties. But as the local dialect is quite different from that of Shao-wu, I could not always follow the line of discussion.

“On Sunday, September 22, we received two men to the church, administered the communion, and had interesting services all day. In the evening especially the attention seemed uncommonly good, and next morning one of the Christians informed me that several more persons had announced their intention of becoming Christians. He added, ‘If you could only live a hundred years longer!’

“We reached Yang-ching-k'eng Friday of that week and were joined the next morning by Dr. Whitney and family. The main topic of interest there was the building of a chapel. The present owner of the house where the Christians now worship is not well affected toward Christianity, and dislikes their having meetings there. The Roman Catholics have put up quite a fine chapel at ‘Big-bamboo,’ about three and a half miles away. And these things make our people anxious to have a chapel of their own. We promise them that if they will find one half of the funds, we will furnish the other half. During our stay there, a site was fixed on and bargained for, a site large enough for a good-sized chapel, with room left for us to put up an addition for our own use, when visiting that region. It costs them ninety taels, silver, equal to about ninety-two or ninety-three dollars in gold. When we left there last Tuesday morning the deed had just been signed, the deed of sale to three trustees of the ‘Yang-ching-k'eng, Jesus Doctrine, Common Government Church.’”

## ADDITIONS.

Mr. Hubbard, of Foochow, sends the following encouraging items:—

“On July 28 Mr. Hartwell received five persons to the church in the city; at the preceding communion thirteen were received. September 1, I received two to the church at Hapwo; September 8, I baptized one person, on probation, at Sharp Peak; four probationers wished to be received to full communion, but it was decided to have them wait till the next communion, when, it is hoped, they will show that they are sufficiently advanced in Christian doctrine and life to be received without hesitation. At Sharp Peak I have conducted one service each Sabbath, except when at Foochow and one Sabbath when ill. We have had two services each Sabbath for the Chinese. Dr. Baldwin, Mr. Hartwell, and Mr. Woodin have taken turns at this work also. The change of feeling on the part of the villagers toward us and the gospel is quite marked, and we have just reason for encouragement.”

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North China Mission.

## THE YÜCHO REGION.

MR. WILLIAMS, of Kagan, writes of the Yücho district:—

“Going up the river to Tsai Ke Bu, thirty miles distant, we spent Sunday there, preaching on the street. More than twenty patients had come from this place to be cured of opium-smoking, within two or three years. The helper made inquiries, and found that every one had gone back, although some had abstained for a year or more. I am now almost skeptical about any really reforming

“On one forenoon, we saw the cruelty of foot-binding illustrated. I heard a child crying for a long time at the inn. Then she came in for an errand, and I asked: ‘Is she crying because her feet have been bandaged tighter?’ ‘Yes,’ said the father. We traveled on, and saw a crowd around a well. Going up, we found a young woman just drawn out, apparently

lifeless. In drawing up the bucket, her little feet caused her to lose her balance and fall into the well.

“The premises adjoining those we have rented for so many years at Yücho were formerly occupied by a mandarin. In July, this year, a gardener was at work there, when he unearthed twelve gold bars, valued at \$30,000. Formerly the place was offered to us for sale, because its proximity to foreigners made it undesirable to the owner.

“At Ching Ke Ta an offer was made of a few rooms for a place of worship, free of rent. It is much needed, for then one excuse for not meeting on Sabbath will be taken away. The Bible-woman there has several scholars, and says the women hear gladly. Mrs. Williams finds many families to visit, more than ever before.”

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Japan Mission.

## A STEADFAST CHRISTIAN.

MR. ROWLAND sends the following interesting stories from Okayama, under date of November 18:—

“In Kurayoshi, one of the out-stations of Okayama, there is a little band of half a score of believers. One old gentleman from a distance is temporarily there, and one old lady has been in the town for a time. But all the Christians who belong in the place are young men of the average age of about twenty. They have never had an evangelist for any great length of time, and during their two or three years of Christian experience have met with frequent and trying persecutions. During the last days of August or the first of September one of their number, who was teaching in a common school near home, met with so much opposition on account of his faith that he was obliged to leave the school. He went back to the house of his father who was a druggist. As soon as it became known that there was a Christian son in the house, the old customers boycotted the business outright. They would n't have any Christian medicine. They went so far as to return medicines already bought, all, it is

thought, at the instigation of Buddhist priests.

“On seeing his business go to ruin, the father, hitherto comparatively indifferent, began to urge the young man to give up his faith. This the son could not do. Then he was besought to give up association with the Christians. In this case he might believe *in his heart* if he wished to do so. He must only deny Christ before the world. On his refusal to comply, his father began to talk of imprisoning the boy in his own house, to cover the shame and recover the business. After due thought and prayer, the boy, with the single garment he wore, fled one night and went to Tottori, a distance of thirty miles, to the next nearest company of Christians. He told his story and how he had thought it better for himself and for his parents that he should leave home. The Christians of Tottori befriended him. But in a day or two the father came in pursuit and again urged the boy to renounce his faith and go home. Here again, though a boy of only eighteen and heir to the house, he was firm. The Tottori Christians thinking it unsafe for him to remain so near his father, one of them came with him eighty-five miles further to Okayama, where he was received into the home of one of the Christians. While here he commended himself to us all by his quiet modesty, his faith, and his earnest desire to have the gospel sent to his native place. I scarcely ever talked with him when he did not mention his desire that an evangelist be sent to Kurayoshi. And he spoke of it with feeling.

“During the first days of October, while we were in Kurayoshi for a few days, the mother of the boy, for the first time, attended one of our services. The Okayama man into whose house young Tokemoto had been received, was with us. He saw and talked with the mother and uncle, the father being away from home. The family seemed moved by the Christian love that had been shown the son in Tottori and in his longer stay in Okayama. One Okayama friend, staying

a week after we came home, was able to make arrangements for the boy to return home with the promise of being unmolested in his Christian life. Young Tokemoto then went home and found a hearty welcome. He soon secured again a position to teach school. And now, being in his own home and having employment, he is full of joy to see his own mother willing to hear of the faith that has made him strong. He expects to enter the special theological course of the Doshisha next fall, with the consent of his own family.”

#### A SENATOR BECOMES A PREACHER.

“The story of another life has come to me to-day and it may be worth repeating. I have heard snatches of it before, but to-day for the first time met the man and heard it from his own lips. It shows God’s leadings in a striking way.

“Some eight years ago Dr. DeForest’s exposition of the Ten Commandments fell into the hands of a certain man in our neighborhood. He read the book with interest and pronounced Christianity a good thing. But he thought no more of it. The idea of becoming a Christian himself seems not once to have entered his mind. He was a member of the local assembly of Okayama prefecture, a man of some influence. [This office corresponds nearly to that of a state senator in America.—ED.] While in Okayama, attending the sessions of the legislature, he put up at a hotel near the Christian preaching place. Here he frequently heard the singing of hymns, and a few times went to the door and listened for ten minutes or so at a time to the preaching by Mr. Kanamori. He became dissatisfied with his life. The barrenness and emptiness of it were oppressive to him. He went to Osaka to seek relief in travel and the new sights. On his return he rode in the same steamer with Miss Barrows, of Kōbe. Not a word was said, but her face deeply impressed him. He thought, ‘Here is a Christian. If Christianity produces such fruit, is n’t it the religion that will give me peace.’ He thought much upon the kind of men



Christianity makes. He was moved by those influences, but not to the point of decision. He returned to his home and while there Mr. Cary chanced to go to his village to preach. On the way Mr. Cary called at his house. He went out to the meeting and for the first time really listened to a Christian sermon. On the way home Mr. Cary's helper stayed at his house over night and over Sunday. At that time the man promised to attend church at Takahashi the next Sunday. He went and at that first service the Christians were subjected to a notable persecution. The house was attacked. Stones and clubs were thrown into the room so fiercely as to endanger the lives of the worshipers. At that time he was deeply impressed by the way the Christians received such treatment. There were young children and old ladies in the meeting, he says, but there was no great excitement, no special fear, and every person escaped unharmed.

"At one time this man studied the Bible earnestly and almost continuously for two weeks, praying, 'O God, if thou dost exist, reveal thyself to me.' He at last believed, and was baptized in January, 1885. Still he had not the fulness of light he craved — could not understand the Bible as he wanted to do. A year later he again set about an earnest study of the Bible and prayer. This time he found the fuller revelation he sought, and for days was filled with great joy. Still another year later, having held his position in the assembly in all about six years, wishing to do a more direct work for the Master, he determined, after consultation with other Christians, to resign his office and prepare for the work of an evangelist. He entered the special theological course of the Doshisha in the fall of 1887, and has been studying there ever since. There is little doubt that when he has finished his studies he will be an able preacher. The earnestness that led him to lay down his lucrative and influential office for that of a minister of Christ will make itself felt in the pulpit and the parish. And how manifestly he has been led in it all!"

### East Central African Mission.

#### THE SCHOOLS.

WRITING in October last, Miss Jones reported that her school was just then having a vacation. She finds it extremely difficult to obtain the consent of the parents to allow their girls to remain in the school. Her first girl had had a hard struggle against her mother, who came to the school, tore off her daughter's clothing, and tried to drag her home.

Mr. Ousley is now engaged in translating the Gospel of Matthew, and will soon begin upon Mark. He writes of his school: —

"It is having a vacation of three weeks after a term of four months. The last month's work of school was interrupted somewhat by the passing of Gunganyana's army and people through this territory. I heard, indirectly, yesterday that the Portuguese government of this colony had given two Batswa chiefs, for distribution among the sub-chiefs, £90 worth of cloth to pay them in part for the grain that they lost by the Bangunu passing through their territory. One of these chiefs, Pukumela, who presides over the large Batswa district of Ingwani, of which Kambini is a sub-district, visited us on his way to Inhambane. He seems well disposed toward us, even if he is indifferent to the work we are doing. I keep hoping to be able some day to visit this chief, and others that I have not yet been able to visit.

"At the close of school the five boys living on the station and going to school were told that they might go home and spend their vacation, returning when school opened again. Only one went, since they are not permitted to take their sleeping wraps with them, and because of the scarcity of food at their homes. There are, at present, nine small boys under our direct supervision, five having been taken to live on the station since vacation began. We don't know how long we shall be able to keep them, as grain is very scarce. We are now offering twice the usual price of corn, but can buy very little at any price."



These little boys are doing something toward raising native products for themselves; are required to work daily in their garden, besides other domestic chores — sewing, bringing their wood and water, caring for their house, etc.”

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### West Central African Mission.

#### CALL FOR MEDICAL WORK.

A MAIL from this mission reached the Rooms December 31. The health report is good. Mr. and Mrs. Cotton left Benguella on the fifteenth of November for Bihé. Mr. Lee had gone in previously with Mr. Sanders, and the latter hoped to bring down one hundred men as carriers, so that he and Mrs. Sanders might return inland. Mr. Fay, at Kamondongo, reports excellent health and prosperity in the work. Mr. and Mrs. Fay had just moved into their new house. They had been specially cheered by the life and conduct of one of their young men. The king of Bihé was proving a somewhat severe ruler. He seemed to be patterning after Rehoboam, setting aside the old counselors to follow the advice of young men. Mr. Stover, of Bailundu, sends the particulars of the sickness and death of two members of Mr. Arnot's party, who were on their way to the Garenganze, while only eighteen miles from Bailundu. Mr. Currie, of Chisamba, writes as follows:—

“The work here has been suffering in no small measure from a lack of medical supplies, and still more for want of a properly equipped medical department. Chiefs and leading traders within a radius of twenty miles all round me come — often carried in their tepoias — with numbers of their young people to stay at the station and undergo treatment. The oldest son of Kopoko was here when they sent for him to go and prepare for the burial of his father. The chief of Njamba was here, when they called him to bury his own child. I cannot keep them away. If I say my work is already too heavy, they tell their young men to turn in and help me. When I assure them there is no house in which

they can sleep, they at once express readiness to sleep in a temporary hut, or even in my cook-shed. To say that I have not the medicine, only gets for me the retort: ‘You lie; you have; give us just a little; we won't go away, we will stay here; we are dying; you are the man of God; do give us some medicine.’ I am at times almost driven to distraction. It is terrible to have this open door before me, through which come many voices clamoring for the help I cannot give them, and to feel that by failing to meet their demands the progress of our work will be greatly retarded.”

#### FUNERAL OF KOPOKO.

“It is somewhat more than twelve months since the old chief Kopoko died. His body remained unburied until the other day. Great preparations were made for the ceremony. The chiefs from all parts of the country went, with large gifts, to show their respects to the dead. Even the head village of Bihé had its representatives there, and the king's gifts seem to have far surpassed all others. Beer was brewed in large quantities, and I am told that ten oxen were slaughtered to feed the company. Of course the district was open to plunder during several days of the ceremony. Any one felt at liberty to pick up and carry away fowl, animals, and children found in the woods unprotected. All passing caravans had to choose between paying a heavy fine and being plundered.

“I am somewhat astonished at the number of animals slaughtered by way of sacrifice in this part of the country; and I often think that in this, as well as many other customs, there is a resemblance to what existed among the ancient Israelites. There are offerings of chickens, goats, pigs, and cattle; but it is worthy of notice that neither sheep nor doves are ever offered. It is said they make little noise or show of resistance. Hence they are raised for food only. Their sacrifices cannot therefore prefigure the offering of One who should go ‘as a lamb to the slaughter,’ quietly and without a struggle of resistance. If ever they did so, their original meaning has been lost.”

## PAGAN SACRIFICES.

“There are various objects to which these sacrifices are offered, such as ‘the spirit of the hunt,’ ‘the spirit of the dead,’ spirits in general, and *kandundu*. In each case there seems to be a regularly prescribed form of offering. Into this matter I cannot go at length; but a couple of short examples may be interesting and serve as an illustration.

“At the funeral of Kopoko an ox was slaughtered to the old chief. His corpse was carried out in the usual way, and after the bearers had leaped, with their burden, over the carcass of the slain ox, the body was returned to the house to await burial on another day. The headmen of the village, slaves of the old chief, and others immediately fell on the carcass and, without waiting to remove its hide, cut it to pieces, each one carrying away with him as much of the meat as he could get and keep. In short, there was a wild, rough plunder of the flesh of the slain ox.

“On another occasion a man offered an ox to the ‘spirits (*ovilulu*).’ The animal was shot. Beer was poured on the ground and mixed with the blood that flowed from his death-wound. The horns were then cut away. These, together with a small piece from the toe of the right hind leg and another from the toe of the left fore leg, a piece each from the right ear and left eye, a piece from the tongue, heart, and lung of the beast, were offered specially to the *ovilulu*, who were told that was their ox. The rest of the animal was divided among those in attendance.

“In the case of offering to *kandundu* a man was being installed into the priesthood. He selected a young calf. Some coarse meal was blown from the palm of the hand into the animal’s face, while a regular formula was being repeated. All the company then pounded the little fellow with their fists. He was then driven back to the herd and allowed to graze for some months. In the meantime the man went trading, carried his barter to the coast and there sold it. On his return he paid the remaining dues, and the animal was killed on the occasion of a feast; but no parts

were specially set apart to *kandundu*, nor was the meat plundered by the people as in the cases already mentioned. Of course the animal had grown considerably in size and would then have resisted the pounding administered to him in his younger days.

“I fancy that it will be found that these people have a somewhat elaborate system of religion and a much more methodical form of worship than most people imagine; while both form and system are protected by superstitious beliefs so that neither is likely to change quickly. The fact that the king of Bihé has to undergo the rite of circumcision before he can assume the duties of office seems to indicate the former prevalence here of a custom now general among some of the tribes on the other side of the Quanza River.

“I have been very busy lately. Our work moves on nicely. No trouble mars our relationship with the people. My boys continue faithful as ever. Some of our services are fairly well attended. My health continues good. Native dirt does not seem to have destroyed my digestive organs. I now enjoy the luxury of bread once a month. The Lord has sent us a large supply and good variety of food lately, and we know how to appreciate it, since nearly all my imported provisions have run out, and my seed is still at the coast, though the time for sowing has more than come.”

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 European Turkey Mission.

## CONFERENCES OF CHURCHES.

DR. HASKELL, writing from Samokov, November 20, says:—

“The most notable event in our work this fall has been the organization of our churches into three conferences. In May of 1888 the churches, by their pastors and delegates, adopted a constitution prepared by Dr. House and Mr. Tsanoff. It was mainly a translation of Drs. Ross and Dexter’s little manuals of Congregationalism, relating to the need and work of conferences, etc. Last spring, at the meeting of the Bulgarian Evangelical

Society, we got the brethren to take the first steps — designating places for meeting, appointing a committee of their body to attend, etc. — towards organizing these three conferences.

“The churches in northern Macedonia form one, which held its first regular meeting in Bansko (October 18–20). Dr. House went to represent us, and give advice and other help. Ours, which we named the ‘Central Conference,’ met here in Samokov October 29 and 30. I have attended over forty conferences in America, and I must say that the discussions and the spiritual influence of this meeting (and the same is true of the one held later in Philippopolis) were fully up to the average of those I attended in Ohio and Massachusetts. Of course our brethren were inexperienced in such meetings, — except as the Bulgarian Evangelical Society had given them some training, — but they took hold well, and the outlook for the future is good. The churches are so scattered that the expense of travel is somewhat heavy, especially in East Roumelia.

“We feel that with the organization of these conferences our work in Bulgaria takes quite a step in advance. We are confident that these little churches and communities of believers will find in this union both strength and enjoyment; and that it will tend to make them more self-reliant and less dependent on foreign aid. We are assured, too, that the discussions and devotional meetings will give enlightenment and stimulus to the piety and Christian activity of those who attend, as well as to those to whom they give reports at home. The reports from the meeting at Bansko were very encouraging.

“I met at Philippopolis two of our old students at Philippopolis and Eski Zagra, who are now preachers in the eastern part of the field, and whom I had not seen since returning to Bulgaria. One of them, in a little village of one hundred houses, has sixty hearers and twenty-eight church members. It is a great pleasure to me to meet these old students — with

most if not all of whom I was acquainted before their conversion — as fellow-laborers, useful workers in the Master’s vineyard.”

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### *Western Turkey Mission.*

#### OUT-STATIONS OF SIVAS. — HARPOOT.

MR. ENGLISH, of Sivas, reports visits made by himself and Miss Brewer to Manjuluk, Derende, Ashodi, and Gurun, spending about two weeks at the latter place. He says: —

“I am glad to be able to report an encouraging state of things in the places visited. I could see that there had been considerable improvement in the condition of nearly all of these out-stations since I visited them last spring. The experiment of a traveling preacher to work in this part of our field has so far worked very well indeed. All the brethren are encouraged and quickened by his ministrations, and show their gratitude and appreciation by increased contributions for his support. At Ashodi I found perhaps the most encouraging outlook of any of these places, for there appears to be among the Armenians a widespread interest in the truth, and already two families have joined the Protestant community.

“Gurun shows great improvement during the last few months, from the energetic labors of our young preacher, who began his work with them in August. The attendance upon all their services, both Sabbath and weekday, has increased considerably; the brethren seem to be well united; the young people are rejoicing in a sympathetic leader, and in all departments of their work indications of interest and activity are not wanting. At an examination of candidates for admission to the church, ten were approved and will be received at the first communion of the new year. The new teachers whom we have recently sent to the places visited are all doing well, and striving to make an aggressive Christian influence felt outside of, as well as within, their schools.”

While on their tour it was found that



a few days' extra traveling would enable them to visit Harpoot, from which place Mr. English wrote, November 27:—

“The privilege of visiting Harpoot is well worth the days of hard mountain travel that it cost. Here we found all grades of education, from the boys' primary or girls' kindergarten schools up and through all the various departments into the college, a Theological Seminary doing good work, and the other more common forms of missionary activity. These all find their appropriate fruit and expression in a home missionary society

for the Koords. It so happened that when we reached the city the representatives of this Koordish work were engaged in translating the Gospel of Matthew into their language, in the library of the Theological Seminary. We admire the compact, admirably arranged buildings of the station, schools, and colleges, the thorough discipline and careful grading of all the school departments, and the spirit of zeal and activity which is everywhere manifested; and we rejoice in the abundant evidence that God has blessed their labors.”

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## Notes from the Wide Field.

### AFRICA.

FROM VICTORIA NYANZA. — At last word has been received from the English Church missionaries on this lake. Nothing directly had been heard from them since their expulsion from Uganda, after the revolution which drove Mwanga from the throne and established his brother Kalema. Letters have now been received bringing the dates down to September 2. Mr. Mackay and Mr. Gordon, during this long period, have been at Usambiro, and Mr. Walker and Mr. Deeker at Nassa, both these places being south of the lake and not far from it. At Usambiro there were some of the Christian fugitives from Uganda, studying with Mr. Mackay, who showed great eagerness to learn. Mr. Mackay was also engaged in the translation of St. John's Gospel. Most of the Roman Catholic missionaries, who were driven from Uganda, settled at Ukumbi, a point between Usambiro and Nassa. Of affairs at Uganda there is the following report: At the time of the revolution most of the Christians fled to Usagala, a country on the west side of the lake, forming quite a large colony. It seems that all the members of the church council escaped death. One of their number, Nicodemo, who was a sub-chief in the days of Mwanga, was chosen by the Christians to be their ruler, and to represent them at the court of the heathen king. From this body of Christians at Usagala Mr. Mackay had received several letters. They had suffered much distress and much hunger, but they were holding fast to their Christian faith. Mwanga himself, after his flight, joined the French priests at Ukumbi. He sought to make use of the power of the priests to reinstate him upon the throne, and they endeavored so to do. In the meantime Kalema, the king who had succeeded Mwanga, made an attack upon a certain chieftain, and the Christians at Usagala rallied to his defence, and won two battles, in which some of the greatest enemies of the Christians at the time of the persecution, three years ago, were killed. Kalema being thoroughly frightened lest they should succeed in putting some Christian on the throne in his place, committed one of the most atrocious acts recorded in the dark annals of Africa. He confined in huts all the princes and princesses, his own brothers and sisters and their children, and then set fire to the huts so that they were all burned to death. After this Mwanga crossed to the northwest corner of the lake, and summoned all loyal subjects to join him. The Romanists obeyed the call, and the Protestants, though with much hesitation, also joined them. On June 25 Mwanga sent the following letter:—

To Mr. Mackay:—

BULINGUYE, June 25, 1889.

I send very many compliments to you and to Mr. Gordon.

After compliments, I, Mwanga, beg of you to help me. Do not remember bygone matters. We are now in a miserable plight, but if you, my fathers, are willing to come and help to restore me to my kingdom, you will be at liberty to do whatever you like. Formerly I did not know God, but now I know the religion of Jesus Christ. Consider how Kalema has killed all my brothers and sisters; he has killed my children, too, and now there remain only we two princes [Kalema and himself]. Mr. Mackay, do help me; I have no strength, but if you are with me, I shall be strong. Sir, do not imagine that if you restore Mwanga to Buganda, he will become bad again. If you find me become bad, then you may drive me from the throne; but I have given up my former ways, and I only wish now to follow your advice.

I am your friend, MWANGA.

Too much dependence, of course, will not be placed on these promises of the king, given by him under such circumstances. But the invitation to go to him was accepted, and Mr. Walker and Mr. Gordon left in canoes at the end of August for the Sesse Islands, at the northwest of Lake Victoria, where Mwanga and the Christians are. The prayers of all Christians should follow them. The day after they left, Mr. Stanley arrived at Usambiro, and he brings a report, which may prove true, that Mwanga has been baptized by the French priests. There is also a later rumor that Mwanga has succeeded in overthrowing Kalema.

LIVINGSTONIA. — The reports of the missionaries of the Scotch Free Church at the various stations on Lake Nyasa are singularly touched with light and shade. Dr. Laws and Dr. Kerr Cross both report very sad results from the raids of the Arab slave-traders upon the natives of the villages which are attacked. The Arabs go out on their predatory excursions, attack a village, kill most of the men, capture the women, and sell their captives across the lake, and with the proceeds buy powder and guns. It is a sad fact that the guns found in the hands of the natives or Arabs are all of English manufacture and are stamped "Tower." But notwithstanding these disturbances, the direct mission work is making some progress. Dr. Cross has an interesting school of 300 under the trees, outside the stockade. The Sabbath meetings are very large, from 600 to 1,000 being in attendance. Dr. Elmslie writes of the desire of the men and women about him to learn to read. The women come with their babies on their backs. He says: "It is a source of merriment to many a Mungoni who looks in upon us in school to see big, strong men with whom they have gone to war squatted among children of five and six years, and spelling out simple sentences." Arrangements have been made for opening a new station among the wild and warlike Angoni.

FROM LAKE TANGANYIKA. — After a long interval a letter has come to the London Missionary Society from one of its isolated bands of missionaries at Fwambo, which is about fifty miles south of the lake. The war of the Arab slave-traders at the northern end of Lake Nyasa has interrupted the communication, so that the missionaries have had no news from the outer world, and were not able to send out letters. These latest reports bear date June 25. All were well and were in fairly good spirits. Good reports were received from the missionaries at Kavala Island, on the lake. The supply of clothing which was used for the purchase of provisions was getting low, but the missionaries believed they could hold out for some months longer.

ARAB CRUELTY. — There recently appeared at Zanzibar, at the head of a caravan bringing ivory and slaves, an Arab slave-trader called Romaliza, though his true name is Mohammed ben Khelfan. He has been ravaging the country around Lake Tanganyika. One of his negro subordinates brought to a Zanzibar correspondent of the French Anti-slavery Society two Arab boys, sons of Romaliza, and in their presence recounted with enthusiasm the dreadful exploits of their father. "Do you know," said he, smiling, "what the name Romaliza means? In the language of the savages down there the name means *cruelty*. They say that when the great Arab chief falls upon a country *the country is dead*." While he spoke thus, a proud smile was on the lips of the young Arabs, which seemed to say, "The sons of Romaliza the *cruel*; that means us!" To the question of the correspondent, "How many slaves did your master capture in his last hunt?" the negro answered proudly, "Seven hundred and fifty, at a single blow."

THE WEST COAST. — Twelve Roman Catholic missionaries, says *L'Afrique*, left Lisbon, October 6, for Angola. A part of the number will go to the Muato-Yanvo's country, but others are destined for the region of Benguella, and will establish a mission at Caconda, and reinforce the station commenced at Coubango in Bihé.

EAST AFRICA. — Bushiri, the leader of the native forces which have opposed the Germans, was captured by a native tribe and surrendered to the Germans, who tried him by court-martial and executed him December 15. Bushiri was a barbarous man, though some of his acts were quite creditable. He was a sharp, cunning leader who hitherto had managed his affairs with much skill. His removal will undoubtedly tend to the pacification of the tribes on the east coast.

THE PORTUGUESE ON THE SHIRE. — The work of Major Serpa Pinto in the Makololo country has, with good reason, caused a serious disturbance between Great Britain and Portugal. If any nation has acquired rights in Central Africa, the British have done so by their trading and missionary operations, from the mouth of the Shiré northward, at Blantyre, Livingstonia, and on all the borders of Lake Nyasa. The Makololo had recognized British authority, yet Major Serpa Pinto, the Portuguese commander on the coast, declared war against the Makololo and killed hundreds of them with Gatling guns. The Portuguese might possibly with some justice lay claim to territorial rights on the Zambesi, although both their two posts, Zumbo and Tette, have been practically deserted for a long time, but they can have no claim whatever on the Shiré Highlands or on the territory about Nyasa. The work of the African Lakes Trading Company, and of the Established and Free Churches of Scotland, and of the Universities' Mission form sufficient ground for the British claim to this whole region. We are confident that the British government will not yield the claim, and unless Portugal repudiates the act of Major Pinto serious results will certainly follow. It is greatly to be hoped that Portuguese aggressions in Africa will receive a check.

#### TURKEY.

THE SLAVE-TRADE. — Much surprise has been felt at the participation of Turkey in the Anti-slavery Conference at Brussels. It seems that there is considerable stir among Turkish officials in regard to the matter, and her representatives at the Conference were instructed to oppose any intervention in the trade in Circassian women. We take from the correspondent of *The London Times* at Constantinople a summary of the official view of this matter: "The Porte cannot see its way to enter into any practical engagements affecting the time-honored and deep-rooted usages essentially connected with the domestic conditions of the Mussulman social fabric. All the conventions and treaties on the slave-trade refer to African black slaves; but as regards white Circassians, females



or even males, it would be impossible short of a radical social revolution to effectually prevent the existing traffic or exchange in them, which is quite an ordinary thing, forming part of the domestic institutions of the country, and having, moreover, a close connection with its religious tenets and usages. Circassian girls being made over by their parents and relatives without opposition or reluctance on their side, under free contract legally admitted, and their condition becoming thereby in all respects better and happier on entering service or being admitted as wives of the wealthier class of Mohammedan society, any change in the legislation or any coercive measures would cause serious difficulty and would produce evil results for those it is sought to protect."

## SAMOA.

KING MALIETOA. — Since the report given in the November *Herald* of the return of King Malietoa, the foreign governments have decided that he should be fully reinstated as king, instead of placing Mataafa on the throne. *The Samoan Times* reports that at a festival held by the native churches on August 28 the people gathered in large numbers, and that one hundred students from the missionary institution at Malua were present. After addresses by the missionaries and native pastors, Malietoa spoke at length, recognizing the good hand of God in his care over Samoa during the troublous times, and charging the people not only to read the Bible, but to be diligent in prayer, which was better than all the weapons of war. Such an address from the king betokens a government which will be actively in favor of evangelical truth and the wide dissemination of the gospel throughout all the Samoan group.

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## Miscellany.

## BIBLIOGRAPHICAL.

*David Livingstone: His Labors and His Legacy.*  
By Arthur Montefiore, F.R.G.S.

*John Williams, the Martyr Missionary of Polynesia.* By Rev. James E. Ellis. F. H. Revell, 12 Bible House, New York, and 148 and 150 Madison Street, Chicago.

These books are fitting companions of those which have preceded them and which we have heartily commended in these pages — comprising a series of eleven volumes of Missionary Biography issued by Mr. Revell.

The unparalleled career of Livingstone is set forth by a skilful writer. In the compass of 160 pages he could give but little of the private life of Livingstone unless he left out his public labors. But, as he truly says, he has thrown upon the record as continuously as possible the gleam of Livingstone's noble character. It is a stirring book.

The Life of the Martyr Missionary is also thoroughly readable and interesting, and illustrated with good pictures.

## BOOKS RECEIVED.

*New Lights from Old Eclipses; or, Chronology Corrected and the Four Gospels Harmonized by the rectification of errors in the received astronomical tables.* By William M. Page. St. Louis: C. R. Barns Publishing Co. 1890. Pp. 590. Price, \$2.50.

*Christianity in the Daily Conduct of Life: Studies of texts relating to principles of the Christian character.* New York: Thomas Whittaker, 2 and 3 Bible House. 1888. Pp. 338. Price, \$1.50.

*The Church in thy House: Daily Family Prayers for Morning and Evening.* By Rev. Rufus W. Clark, Rector of St. Paul's Church, Detroit. New York: Thomas Whittaker. 1890.

*The Nursery Lesson Book.* A guide for mothers in teaching young children fifty easy lessons, each lesson combining simple and progressive instruction in reading and writing, arithmetic, drawing, and singing. By Philip G. Hubert, Jr. New York and London: G. P. Putnam's Sons. 1889.

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## Notes for the Month.

## SPECIAL TOPIC FOR PRAYER.

For the seminaries, colleges, and schools in mission lands, that the main end of the education given may be constantly kept in view both by instructors and pupils, and that from these in-



situations there may come an ample supply of devout and able ministers of the Word and of Christian teachers.

(The Day of Prayer for Colleges is Thursday, January 30.)

## ARRIVALS AT STATIONS.

- November 11. At Madura, Rev. Robert Humphrey and wife.  
 November 19. At Hadjin, Central Turkey, Miss Eula G. Bates.  
 November 14. At Marsovan, Miss Bertha Smith.  
 December —. At Van, Eastern Turkey, Miss L. E. Johnson and Miss Ellen R. Ladd.  
 December 13. At Bombay, Rev. H. J. Bruce and wife, Miss Harriet L. Bruce, and Mrs. Hattie A. Hazen.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Out-stations in the Foochow Mission. (Page 62.)
2. Interesting converts in the Hong Kong Mission. (Page 60.)
3. A steadfast young Christian in Japan. (Page 63.)
4. Story of a Japanese senator. (Page 64.)
5. An answered prayer in Japan. (Page 79.)
6. Pagan superstitions in West Africa. (Page 66.)
7. Items from Africa. (Page 69.)
8. An ordination and dedication in India. (Pages 59, 60.)

## Donations Received in December.

### MAINE.

Cumberland county.	
Deering, Free ch.	7 87
Gorham, 1st Cong. ch. and so.	35 34
Portland, Seaman's Bethel ch., 40;	
St. Lawrence-st. ch., 15,	55 00
Woodfords, Cong. ch. and so., to	
const. EDWARD NEWMAN, H. M.	105 00—203 21
Franklin county.	
Farmington Falls, Cong. ch. and so.	6 48
Hancock county.	
Blue Hill, Cong. ch. and so.	7 00
Kennebec county.	
Augusta, South Cong. ch.	84 00
Gardiner, A friend,	50 00
Monmouth, 1st Cong. ch. and so.	11 00
Waterville, Cong. ch. and so.	11 66—156 66
Lincoln and Sagadahoc counties.	
New Castle, Mrs. Samuel Wilson,	5 00
Oxford county.	
Norway, 2d Cong. ch. and so.	7 33
So. Paris, Cong. ch. and so.	14 50—21 83
Penobscot county.	
Hampden, Cong. ch. and so.	5 83
Piscataquis county.	
Brownville, —,	1 00
Foxcroft and Dover, Cong. ch. and	
so.	4 84—5 84
Union Conf. of Chs.	
Harrison, Cong. ch. and so.	10 00
No. Bridgton, Cong. ch. and so.	10 00
Waterford, A friend,	10 00—30 00
York county.	
Kennebunk, H. G. C. Durrell,	1 00
Kennebunkport, "Kennebunkport,"	5 00
Saco, 1st Cong. ch. and so.	16 26—22 26
	464 11

### NEW HAMPSHIRE.

Grafton county.	
Danbury, W. H. Traver,	3 00
Lyme, Cong. ch. and so.	6 00
Piermont, Cong. ch. and so.	29 50
W. Lebanon, Cong. ch. and so.	50 00—88 50
Hillsboro' co. Conf. of Chs. George	
Swain, Tr.	
Amherst, A member of Cong. ch.	3 00

Goffstown, Miss Mary A. Hadley, in	
memory of her brother, Dea. Alvin	
Hadley, to const. Mrs. MARV G. L.	
ODLIN, H. M.	100 00
Hancock, Cong. ch. and so.	25 00
Manchester, 1st Cong. ch. and so.	82 92
Mason, Cong. ch. and so.	2 00
Nashua, Pilgrim Cong. ch., 103.06;	
1st Cong. ch., 43,	146 06
New Ipswich, Cong. ch. and so.	7 05—366 03
Merrimac county.	
Concord, South Cong. ch., to const.	
G. H. WHITMAN, H. M., 108.38;	
West Cong. ch., 30,	138 38
Epsom, Union Cong. ch.	2 10
Pittsfield, Cong. ch. and so.	32 80
Tilton, Cong. ch. and so.	3 56—176 84
Rockingham county.	
Hampton, Cong. ch. and so.	6 40
Kensington, Rev. P. Titcomb, for	
Japan,	1 00
Newmarket, T. H. Wiswall,	10 00
No. Hampton, E. Gove,	10 00
Raymond, Cong. ch. and so.	3 70
Stratham, Lizzie J. Merrill,	5 00—36 10
Strafford county.	
Conway, 2d Cong. ch. and so.	20 00
Laconia, Cong. ch. and so.	100 00—120 00
Sullivan county.	
Croyden, Cong. ch. and so.	7 50
	794 97

### VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	172 86
New Haven, Cong. ch. and so., with	
other dona., to const. M. J. LAN-	
DON, H. M.	20 07
Weybridge, Cong. ch. and so.	38 25—231 18
Bennington county.	
Manchester, Cong. ch., m. c.	8 92
Caledonia county.	
Barnet, Maria L. Abbott,	2 00
Peacham, Cong. ch. and so.	47 20—49 20
Chittenden county.	
Essex, Cong. ch. and so.	75
Orange county.	
Thetford, 1st Cong. ch. and so.	41 00

West Randolph, Cong. ch. and so., 18; Mrs. Laura S. Smith, 5,	23 00—64 00
Orleans county.	
Derby, 1st Cong. ch. and so.	5 80
Washington county.	
Berlin, 1st Cong. ch. and so.	21 75
Windham county.	
Bellows Falls, 1st Cong. ch. and so.	25 10
Guilford, Mrs. A. Chandler,	1 00
Newfane, Cong. ch. and so.	15 21
Townshend, Cong. ch. and so., 29.09; Mrs. Sarah C. Rutter, deceased, 5,	34 09
West Brattleboro', Cong. ch. and so.	48 40
Westminster, Cong. ch. and so.	16 31—140 11
Windsor county.	
Norwich, Cong. ch. and so.	20 00
Windsor, Cong. ch. and so.	17 00—37 00
	558 71

## MASSACHUSETTS.

Barnstable county.	
Centreville, Cong. ch. and so.	10 00
Falmouth, Cong. ch. and so.	21 00
Yarmouth, 1st Cong. ch. and so.	53 12—84 12
Berkshire county.	
Blackinton, Cong. people,	20 18
Dalton, W. M. Crane,	100 00
Great Barrington, 1st Cong. ch. and so.,	150 00
No. Adams, Cong. ch. and so.	185 03
Pittsfield, 1st Cong. ch. and so., 125; South Cong. ch. and so., 23.23;	248 23
James H. Dunham, 100,	10 67
Sheffield, Cong. ch. and so.	55 49
Stockbridge, Cong. ch. and so.	53 91—823 51
Williamstown, 1st Cong. ch. and so.	
Bristol county.	
East Taunton, Cong. ch. and so.	3 00
Norton, Trin. Cong. ch.	6 19
Rehoboth, Cong. ch. and so.	10 00—19 19
Brookfield Association.	
No. Brookfield, 1st Cong. ch. and so., with other dona., to const. Mrs. J. E. PORTER, H. M.	62 23
Oakham, Cong. ch. and so.	28 41
Ware, East ch., 2.50; T. H. G. Gilbert, 40,	42 50
West Brookfield, H. Wilkins,	3 00—136 14
Essex county.	
Andover, West. Cong. ch.	78 00
Lawrence, South Cong. ch.	6 50
Methuen, 1st Cong. ch. and so.	6 00
No. Andover, Cong. ch. and so.	50 00—140 50
Essex county, North.	
Haverhill, Fourth Cong. ch. and so., 5; Mrs. Abby B. Kimball, 10,	15 00
Ipswich, 1st Cong. ch. and so.	34 25
Riverside, Cong. ch. and so.	6 00
Rowley, Cong. ch. and so.	34 22—89 47
Essex county, South.	
Beverly, Washington-st. ch. and so., 193.79; Dane-st. ch., m. c., 5.94, Danvers, 1st Cong. ch. and so., to const. J. S. ARMITAGE, H. M.	199 73
Gloucester, Mrs. Nancy E. Brooks,	128 31
Magnolia, Union Cong. ch.	20 00
Lynn, 1st Cong. ch. and so.	10 25
Lynn, 1st Cong. ch. and so.	7 45
Wenham, Mrs. Amos Gould,	5 00—370 74
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Buckland, Cong. ch. and so.	31 91
Greenfield, Cong. ch. and so.	72 51
Montague, 1st Cong. ch. and so.	28 50
Northfield, Cong. ch. and so.	18 00
Wendell, A friend,	5 00
Whately, Cong. ch., with other dona., to const. H. S. HIGGINS, Jr., H. M.	61 00—216 92
Hampden co. Aux. Society. Charles Marsh, Tr.	
Blandford, A friend,	1 00
Chicopee, 1st Cong. ch. and so.	5 00
Feeding Hills, Cong. ch. and so.	16 00
Mitteneague, Cong. ch. and so.	23 68
Monson, Cong. ch. and so.	24 47
Springfield, White-st. ch., 6.50; Six- teen acres mission, 3.50,	10 00
Westfield, 1st Cong. ch. and so., 6;	

2d Cong. ch. and so., 69.31; S. G. Healey, 1,	76 31
Wilbraham, Cong. ch. and so.	24 00—18 46
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so., 40;	
2d Cong. ch. and so., 6,	46 00
Easthampton, Payson Cong. ch.	195 72
Enfield, Cong. ch. and so.	66 12
Haydenville, Cong. ch. and so.	25 00
Northampton, Edward's ch. Benev. Soc., 23.06; Rev. H. L. Edwards, 10; R. B., 5,	38 06—37 90
Middlesex county.	
Ashland, Cong. ch. and so.	20 00
Bedford, Cong. ch. and so.	10 00
Burlington, Cong. ch. and so.	13 63
Cambridge, Prospect-st. ch., 100; North-ave. ch., Rev. W. A. Mau- dell, 10; Wood Memorial ch., 95c.	110 95
Lowell, 1st Cong. ch. and so., 53.43;	
H. M. Candee, 3,	56 43
Malden, 1st Cong. ch. and so.	35 00
Maynard, Cong. ch. and so.	100 00
Medford, Mystic ch. and so.	190 16
Natick, 1st Cong. ch. and so., to const. G. C. HOWE, G. L. BART- LETT, R. H. RANDALL, and Mrs. C. H. COOKE, H. M.	400 00
Newton, Eliot ch. and so.	236 35
Newton Centre, 1st Cong. ch. and so.	196 77
Newtonville, Central Cong. ch.	186 11
Reading, Cong. ch. and so.	10 00
Tewksbury, Cong. ch. and so.	2 73
Watertown, Phillips ch. and so.	76 25
West Somerville, Cong. ch. and so.	6 00
Wilmington, Cong. ch. and so.	25 17
Woburn, Cong. ch. and so.	161 11—1,836 66
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so.	13 50
Leominster, Cong. ch. and so.	139 45
Littleton, Otis Manning,	100 00
Westford, Cong. ch. and so.	25 50—278 45
Norfolk county.	
Brookline, Harvard ch., 545.94; Rev. J. Taylor, 20; A friend, 10,	575 94
Canton, A friend,	2 75
Clarendon Hills, Cong. ch. and so.	7 00
Hyde Park, 1st Cong. ch. and so.	56 56
Medway, Village ch. and so.	50 00
Norfolk Union Cong. ch.	2 80
Randolph, 1st Cong. ch. and so.	102 92
Stoughton, Cong. ch. and so.	15 00
Walpole, Cong. ch. and so.	32 36
West Medway, 3d Cong. ch. and so.	45 91
Weymouth, 1st Cong. ch. and so.	52 56
Wollaston, Cong. ch. and so.	19 50
Wrentham, Jimima Hawes,	50 00—1,013 30
Old Colony Auxiliary.	
Mattapoisett, Mrs. P. G. Hubbard,	2 00
Plymouth county.	
Abington, Cong. ch. and so.	36 55
Campello, ch., for support of Mr. Melichar, Austria,	150 00
E. Bridgewater, Union Cong. ch.	6 43
Whitman, Cong. ch. and so.	90 00—282 98
Suffolk county.	
Boston—Summary for 1889:—	
Park-street church,	6,131 43
do. to Woman's Board,	825 35—6,956 78
Old South church,	5,970 10
do. to Woman's Board,	654 50—6,624 60
Central church,	1,822 46
do. to Woman's Board	734 43—2,556 89
Mount Vernon church,	1,741 72
do. to Woman's Board,	470 00—2,211 72
Shawmut church,	1,346 00
do. to Woman's Board,	685 00—2,031 00
2d church, Dorchester,	1,463 80
do. to Woman's Board,	544 98—2,008 78
Immanuel church,	617 41
do. to Woman's Board,	377 60—995 01
Union church,	408 05
do. to Woman's Board,	536 47—944 52
Eliot church,	525 03
do. to Woman's Board,	401 49—926 52
Walnut-ave. church,	528 50
do. to Woman's Board,	238 40—766 90
Phillips church,	125 40
do. to Woman's Board,	609 06—734 46

Central church (Jamaica Plain),	324 47
do. to Woman's Board,	323 03—647 50
Winthrop church (Charlestown),	405 22
do. to Woman's Board,	111 70—516 92
South Evangelical church (West Roxbury),	198 82
do. to Woman's Board,	182 06—380 88
Berkeley-st. church,	258 42
do. to Woman's Board,	116 29—374 71
Village church (Dorchester),	118 09
do. to Woman's Board,	186 90—304 99
Brighton church,	74 66
do. to Woman's Board,	168 69—243 35
Highland church,	121 57
do. to Woman's Board,	68 30—189 87
Allston church,	40 00
do. to Woman's Board,	143 50—183 50
Maverick church to Woman's Board,	135 55
Harvard ch. (Dorchester) to Woman's Board,	112 89
1st church (Charlestown) to Woman's Board,	57 00
Pilgrim church to Woman's Board,	56 44
Trinity ch. (Neponset),	12 00
do. to Woman's Board,	29 09—41 09
Miscellaneous to Woman's Board,	905 10
Legacies	3,200 00
A friend, Dorchester, to support catechist at Madura, 40; Y. G., 10; A. J. I., at Navy yard, 5; A lady, 3; Missionary, 1; other donations and legacies, particulars of which have been ack'd, 5,228.58,	5,287 58
	39,394 55
Acknowledged elsewhere,	38,812 95
	581 60
Chelsea, 1st Cong. ch. and so., 24 50; 3d Cong. ch., 41.90,	66 40—648 00
Worcester county, North.	
Westminster, 1st Cong. ch. and so.	24 11
Winchendon, North Cong. ch., m. c.	24 24—48 35
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, Cong. ch. and so.	35 00
Rutland, 1st Cong. ch. and so.	10 00
West Boylston, 1st Cong. ch. and so.	11 75
Worcester, Piedmont ch. and so., 70.55; Old South ch. and so., 39,	109 65—166 40
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	
Grafton, Cong. ch. and so.	82 48
Northbridge, 1st Cong. ch. and so.	25 00
Upton, 1st Cong. ch. and so.	38 38
Whitinsville, A friend,	5 00—150 86
	100 00
	6,958 95
<b>Legacies.</b> —Boston, Ebenezer W. Tolman, by N. G. Clark, Ex'r,	2,349 95
do., Clementine B. Minot, by Robert S. Minot, Adm'r,	250 00
Dalton, Margaret J. Curtis, by Geo. W. Smith, Ex'r,	200 00
Worcester, Dwight Reed, by Eli J. Whittemore, Adm'r, add'l,	4,050 00
Worthington, Mrs. Mary A. Adams, by A. J. Randall, Adm'r,	50 00—6,899 95
	13,858 90
<b>RHODE ISLAND.</b>	
Central Falls, Cong. ch. and so.	58 33
East Providence, Newman Cong. ch., 35; S. Belden, 25,	60 00
Providence, Pilgrim Cong. ch., 51; Free Evang. ch., 25,	76 00—194 33
<b>CONNECTICUT.</b>	
Fairfield county.	
Black Rock, Mrs. H. C. Woodruff,	20 00
Bridgeport, Olivet Cong. ch.,	13 70
Greenfield Hill, Cong. ch., to const. O. H. MEEKER, H. M.	100 00

Brookfield Centre, Cong. ch. and so.	34 89
Dunbury, West-st. ch.	21 00
Greenwich, 2d Cong. ch. and so.	375 00
Huntington, Cong. ch. and so.	33 00
Norwalk, 1st Cong. ch. and so.	33 02
Stanwich, Cong. ch. and so.	2 00—632 61
Hartford county. W. W. Jacobs, Tr.	
Berlin, 2d Cong. ch. and so.	57 98
Hartford, 4th Cong. ch., 52.94; Wethersfield ave. ch., 31.89; Mrs. Mary C. Bemis, 100,	184 83
Manchester, 2d Cong. ch. and so.	71 05
Newington, Cong. ch. and so.	10 76
Plainville, Cong. ch. and so.	97 59
Poquonock, Cong. ch. and so.	36 45
South Windsor, 1st Cong. ch. and so.	13 80
Suffield, Cong. ch. and so.	21 00
West Hartford, 1st Ch. of Christ, Windsor, 1st Cong. ch. and so.	84 00
	95 05—672 51
Litchfield co. G. M. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	15 00
Corwall, 1st Cong. ch. and so.	74 89
Goshen, Cong. ch. and so.	126 91
Morris, Cong. ch. and so.	14 25
Nepaug, Cong. ch. and so.	2 30
New Milford, 1st Cong. ch. and so.	207 00
Plymouth, Cong. ch. and so., 40.50; George Langdon, 50,	90 50
Sharon, Cong. ch. and so.	129 41
Washington, Cong. ch. and so.	85 20
Watertown, Cong. ch. and so., to const. Rev. ROBERT PEGRUM, H. M.	50 00—795 46
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	5 00
Clinton, Cong. ch. and so.	15 28
Deep River, Cong. ch. and so.	74 76
Hadlyme, Cong. ch. and so.	8 00
Middletown, 1st Cong. ch. and so.	85 19
Portland, 1st Cong. ch. and so.	42 15
Westbrook, Cong. ch. and so.	12 56—242 94
New Haven co. F. T. Jarman, Ag't.	
East Haven, Cong. ch. and so.	10 85
Fair Haven, 1st Cong. ch. and so.	64 46
Madison, Cong. ch., 10.25; do., m. c., 14.03,	24 28
Mount Carmel, Cong. ch., 22.72; Mrs. J. M. Swift, 4,	26 72
New Haven, United Cong. ch., 310; College-st. Cong. ch., to const. FRANK BRUEN, H. M., 135.97; Davenport ch., 100; Ch. of the Redeemer, add'l, to const. H. D. SHELDON and MARY E. REMINGTON, H. M., 90; Rev. BURGESS Hart, D.D., to const. Rev. J. A. BERG and Rev. B. FINSTROM, H. M., 100,	735 97
North Branford, Cong. ch. and so.	24 93
North Haven, Cong. ch. and so.	83 00
Oxford, Cong. ch. and so., with other dona., to const. W. H. PERRY, H. M.	50 00—1,020 21
New London county. L. A. Hyde and H. C. Learned, Trs.	
Bozrah, Miss E. A. Miller,	20 00
Griswold, 1st Cong. ch. and so.	43 00
Montville, 1st Cong. ch. and so.	20 50
New London, 1st Ch. of Christ, m. c.	14 58
Norwich, Park Cong. ch., 102.04; Greenville, Cong. ch., with other dona., to const. Rev. THOMAS SIMMS, H. M., 35,	137 04—235 12
Tolland co. E. C. Chapman, Tr.	
Ellington, D. A. N.	7 00
Gilead, Cong. ch. and so.	41 00
Mansfield Centre, Cong. ch. and so.	85 58
Rockville, Union Cong. ch.	22 50
Somers, Cong. ch. and so.	8 59
Stafford Springs, Cong. ch. and so.	18 49
Vernon Centre, Cong. ch. and so.	59 02—242 09
Windham county.	
Central Village, Cong. ch. and so.	8 00
Danielsonville, Westfield Cong. ch.	31 28
Putnam, 2d Cong. ch. and so.	20 99
Scotland, Cong. ch. and so.	34 00
Westford, S. S. Stowell,	12 00

Willimantic, Mrs. E. G. Learned, deceased,	5 00
Woodstock, 1st Cong. ch. and so.	15 77
—, A friend,	127 04
	500 00

<i>Legacies.</i> — Thompson, Levi B. Mow- ry, by R. E. Holmes, Trustee,	4,467 98
	1,000 00
	5,467 98

## NEW YORK.

Albany, W. L. Learned,	100 00
Afton, Rev. Henry T. Perry,	15 40
Bay Shore, Cong. ch. and so.	43 50
Binghamton, 1st Cong. ch. and so.	145 31
Brooklyn, Central Cong. ch. in part, 2,139.14; Sab. sch. of do., for Bible Readers in Madura, 36; Plymouth ch., 558.09; Ch. of the Pilgrims, add'l, 327; South Cong. ch., 82.07,	3,142 30
Buffalo, Pilgrim Cong. ch.	7 01
Busti, Eli Curtiss,	5 00
Canaan Four Corners, Mrs. A. Bars- tow,	15 00
Candor, Cong. ch. and so.	21 88
Chenango Forks, Cong. ch. and so.	8 00
Clifton Springs, Friends, by Rev. W. P. Sprague,	75
Clinton, Offering to the Lord,	4 50
Deansville, A young man,	1 00
Durham, William Crawford, to const. Mrs. ELIZA CRAWFORD, H. M.	100 00
East Bloomfield, Cong. ch. and so., 31.85; do. by Rev. W. P. Sprague, 2,	33 85
Elmira, Park ch. and so.	18 00
Floyd, Cong. ch. and so.	1 30
Flushing, C. B. A.	5 00
Fredonia, Mrs. John Hamilton, Jr., 5; Miss Mary A. Hamilton, 5,	10 00
Hamilton, 2d Cong. ch. and so.	9 00
Jamestown, A. F. Moses,	25 00
Lysander, Cong. ch. and so.	5 45
Munnsville, Cong. ch. and so.	3 80
New Lebanon, Cong. ch. and so.	16 17
New York, Broadway Tabernacle ch., in part of wh. 100 from W. I. WASHBURN, to const. himself, H. M.), 2,865.68; Pilgrim Cong. ch., with other dona. to const. JAMES A. ROSS and ALEXANDER LEWIS, H. M., 10; J. A. Jamison's class in Pilgrim Sab. sch., for 2 catechists under Dr. Chester, Din- digul, 50; A friend, soc.	2,926 18
Oswego, Cong. ch. and so.	132 90
Phoenix, 1st Cong. ch. and so.	20 00
Poughkeepsie, William Adriance,	10 00
Rochester, George W. Davison,	10 00
Saratoga, A friend,	25 00
Shortsville, Presb. ch., by Rev. W. P. Sprague,	10 50
Smyrna, Cong. ch. and so.	100 00
Ticonderoga, 1st Cong. ch. and so.	10 00
Utica, Beth. Welsh Cong. ch.	10 00
Woodhaven, Mis. So. of Cong. ch.	15 00--7,006 80

## PENNSYLVANIA.

Allegheny, 1st Cong. ch.	12 00
Gouldtown, Cong. ch.	3 00
Guy's Mills, Mrs. F. M. Guy,	2 00
Philadelphia, Central Cong. ch., m. c.	8 10
Sharon, 1st Cong. ch.	10 00
Sugar Loaf, Tomhicken Cong. ch.	6 00
Wilkes Barre, 1st Welsh Cong. ch.	17 50--58 60

## NEW JERSEY.

Bound Brook, Cong. ch.	7 85
Plainfield, Mrs. S. F. Johnson, 10; A friend, 10,	20 00
Orange, Orange Valley ch.	118 30
Woodbridge, 1st Cong. ch.	29 52--175 67

## MARYLAND.

—, A friend, to const. Rev. S. G. WAGNER, D.D., H. M.	100 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	13 41
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## TEXAS.

Palestine, 1st Cong. ch.	28 50
San Antonio, S. M. N.	3 00--31 50

## OHIO.

Akron, West Hill Cong. ch.	4 90
Alexis, Cong. ch.	6 00
Bellevue, Cong. ch.	13 22
Birmingham, Cong. ch.	1 50
Brighton, 1st Cong. ch.	10 00
Chagrin Falls, Cong. ch., A friend,	2 00
Cincinnati, Welsh Cong. ch., 30;	
Columbia Cong. ch., 17.45; Storrs Cong. ch., 3,	50 45
Columbus, 1st Cong. ch., to const. Rev. HENRY STAUFFER and T. P. BALLARD, H. M.	221 32
Evansport, Mrs. H. S.	5 00
Geneva, Cong. ch.	28 06
Olena, Rev. J. P. O'Brien,	5 00
Ravenna, Mrs. J. Wygle,	1 00
Unionville, Rev. J. C. Burnell,	5 00
Wellington, Mrs. Mary Hamlin,	10 00
Twinsburg, Cong. ch.	17 00--380 45

## INDIANA.

Hammond, F. H. TUTHILL, for the African Missions, to const. himself, H. M.	100 00
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## ILLINOIS.

Chesterfield, Cong. ch.	12 21
Chicago, Kenwood-ave. Ev. ch., 357.68; 1st Cong. ch., 186.72; New England Cong. ch., 107.45; South Cong. ch., 19.22; Leavitt-st. Cong. ch., 17.45; U. P. Cong. ch., m. c., 8.53; Tab. Cong. ch., 7.50; Miss R. A. Wentworth, extra, 500;	
C. F. Gates, for support of theol. students at Mardin, 88; Mrs. L. R. Pitney, 4,	1,296 55
Concord, for Bihé, in memory of J. L. Thorndike,	1 00
DeKalb, Cong. ch.	13 23
Delavan, R. Hoghton,	15 00
Englewood, 1st Cong. ch.	39 30
Kewanee, Cong. ch.	88 10
Morris, Cong. ch.	35 00
Normal, Cong. ch.	14 76
Oak Park, 1st Cong. ch.	15 00
Peoria, 1st Cong. ch.	39 85
Poplar Grove, Cong. ch.	11 45
Princeton, Cong. ch.	18 30
Rockford, 2d Cong. ch.	704 22
Rosemond, 1st Cong. ch.	47 55
Roseville, Mr. and Mrs. L. C. Axtell, Stillman Valley, 1st Cong. ch.	95 58
Turner, Mrs. R. Currier,	10 00--2,477 30

## MISSOURI.

Amity, Cong. ch., m. c.	3 65
Eldon, Cong. ch.	5 00
Ironton, J. Markham,	2 50
Lebanon, Cong. ch.	24 50
Neosho, Cong. ch.	9 86
St. Louis, Compton Hill Cong. ch., 21.35; Hyde Park ch., 14,	35 35--3c 86

## MICHIGAN.

Atwood, James Brandt,	5 00
Canandaigua, Cong. ch.	3 00
Detroit, Woodward-ave. ch., 181.03; 1st Cong. ch., 75.25,	256 28
Frankfort,	3 00
Hudson, Cong. ch.	19 49
Litchfield, 1st Cong. ch.	6 50
Metamora, Pilgrim Cong. ch.	5 75
Morenci, Cong. ch.	7 00
Pleasanton, Cong. ch.	2 00
Romeo, Cong. ch.	55 00
Sheridan, Cong. ch.	20 50



So. Haven, 1st Cong. ch.	1 93
Traverse City, 1st Cong. ch.	18 22
West Bay City, John Bourn, for W. C. Africa, to const. Mrs. MARY A. BOURN, H. M.	100 00—503 67

## WISCONSIN.

Beloit, 1st Cong. ch., 24.99; 2d Cong. ch., 55.30	80 29
Blake's Prairie, Cong. ch.	4 35
Bloomington, Cong. ch.	5 24
British Hollow, Thomas Davies, Clinton, Cong. ch.	30 00
Fond du Lac, R. and H. Sylvester,	7 00
Menemonie, 1st Cong. ch.	1 00
Milwaukee, Grand-ave. Cong. ch.	26 74
Platteville, Cong. ch., with other dona., to const. Rev. H. W. CARTER, H. M.	61 63
Racine, First. Presb. ch., to const. Rev. CHARLES H. PERCIVAL, H. M., 50; D. D. Nichols, 1,	35 00
Stockbridge, Rev. H. W. Mercer,	51 00
Watertown, Cong. ch.	1 00
—, A friend,	7 30
	9 00—319 55

## IOWA.

Ames, 1st Cong. ch.	23 08
Charles City, 1st Cong. ch.	60 85
Decorah, Cong. ch.	39 74
Dubuque, 1st Cong. ch.	51 51
Dunlap, Cong. ch.	21 66
Emmetsburg, Cong. ch.	8 20
Grand View, Cong. ch.	10 00
Iowa City, Cong. ch., to const. Rev. M. A. BULLOCK, H. M.	65 00
Muscatine, Friends, 5; A friend, 5,	10 00
Newbury, Cong. ch.	6 25
Waterloo, Rev. M. K. Cross,	15 00—314 49

## MINNESOTA.

Alexandria, 1st Cong. ch.	8 00
Fergus Falls, Cong. ch.	7 50
Medford, Cong. ch.	20 00
Minneapolis, 1st Cong. ch., 69.06; Como-ave. Cong. ch., 10,	79 06
Northfield, 1st Cong. ch.	53 32
Owatonna, Cong. ch.	14 32
St. Paul, Pacific Cong. ch., 22; Plymouth Cong. ch., 17.13; Atlantic Cong. ch., 12.84,	51 97—234 17

## KANSAS.

Burlington, 1st Cong. ch.	13 00
Dry Creek, Welsh Cong. ch.	16 40
Hiawatha, Cong. ch.	16 34—45 74

## NEBRASKA.

Ashland, Cong. ch.	7 10
Curtis, 1st Cong. ch.	8 10
Fairfield, Cong. ch.	11 44
Hockham, Ger. Cong. ch.	3 50
Lincoln, 1st Cong. ch.	3 25
McCook, Cong. ch.	9 61
Olive Branch, Ger. Cong. ch.	4 34
Pawnee City, S. E. Hillis,	5 00
Plainview, A friend,	5 00
Princeton, Ger. Cong. ch.	2 91—60 25

## CALIFORNIA.

Oakland, Plymouth-ave. ch. (of which 50 from Mrs. F. S. Benton, to const. Rev. J. A. BENTON, D.D., H. M.),	62 85
Redwood City, Cong. ch.	16 00
Ventura, Cong. ch.	51 20—130 05

## OREGON.

Fairview, Cong. ch.	2 00
Forest Grove, Cong. ch.	30 00
Portland, 1st Cong. ch., with other dona., to const. C. F. HOLCOMB, H. M.	50 00—82 00

## COLORADO.

Colorado Springs, A friend in 1st ch.	100 00
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## NORTH DAKOTA.

Jamestown, Mrs. M. S. Wells,	3 00
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## SOUTH DAKOTA.

Redfield, Cong. ch.	7 00
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## TERRITORY OF UTAH.

Salt Lake City, Phillips Cong. ch.	6 00
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## DOMINION OF CANADA.

Province of Quebec.	
Montreal, Charles T. Williams, 20;	
Mrs. I. Crawford, for Micronesia, 5,	25 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, "Sharers,"	20 00
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## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions, in part,	9,055 72
For traveling expenses of missionaries from the U. S. to their fields during 1889,	6,221 30
For expenses of eight missionaries in this country since September 1,	817 17
For outfits of six missionaries going out,	539 34
For Miss M. A. C. Ely's refit,	125 00 16,758 53
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	1,996 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, 1st Cong. Sab. sch., 15; Norway, Young people, for student in Japan, 25,	40 00
NEW HAMPSHIRE.—Hampstead, Cong. Sab. sch., 32.50; do., Y. P. S. C. E., 6.50; Lyme, Cong. Sab. sch., 10; Tilton, Boys and girls, for student in Japan, 31,	80 00
VERMONT.—Charlotte, Cong. Sab. sch., 7; Jamaica, Cong. Sab. sch., 2.41; do., Wide Awake Club, 1.25,	10 66
MASSACHUSETTS.—East Somerville, Young men's thank-offering, for students in the Doshisha school, 15.50; Monson, Cong. Sab. sch., 20; Springfield, Young people of Mem. Un. Ev. ch., 82.70; Whitinsville, Cong. Sab. sch., 55.33,	173 53
RHODE ISLAND.—Providence, Un. Cong. Sab. sch.	50 00
CONNECTICUT.—Burlington, Y. P. S. C. E., 5; Columbia, Cong. Sab. sch., 15; Milford, Plymouth ch. Sab. sch., 10.87; New Britain, Young Men's Mis. Soc., South ch., 5; Scotland, Cong. Sab. sch., 6; Thompson, Cong. Sab. sch., 3.75,	45 62
NEW YORK.—Brooklyn, Lewis-ave. Cong. Sab. sch., to const. Rev. R. J. KENT, H. M., 50; Franklin, Cong. Sab. sch., 3; Greene, Cong. Sab. sch., 3.10,	56 10
PENNSYLVANIA.—Allegheny City, 2d Cong. Sab. sch.	2 25
OHIO.—Cincinnati, Y. P. S. C. E., Central ch.	20 00
ILLINOIS.—Aurora, 1st Cong. Sab. sch., 10; Bristol, Cong. Sab. sch., 1.60; Chicago, Boys' Mis. Soc. of N. E. Cong. ch., 13; Normal, Cong. Sab. sch., 1.90; Princeton, Y. P. S. C. E., 3.77,	30 27
MICHIGAN.—New Haven, Cong. Sab. sch.	6 00
IOWA.—Emmetsburg, Cong. Sab. sch., 5; Hampton, Jun. Soc. of Christian Endeavor, 5.42; Spencer, Cong. Sab. sch. and Birthday Mis. box, 10,	20 42
WISCONSIN.—Beloit, 2d Cong. Sab. sch. Birthday box, 5.25; Elkhorn, Y. P. S. C. E., 18; Platteville, Cong. Sab. sch., 10; do., Y. P. S. C. E., 5,	38 25
MINNESOTA.—Alexandria, Cong. Sab. sch.	10 00
NORTH DAKOTA.—Sanborn, Palm gatherers, for West Central Africa,	5 87

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Northampton, A friend,	10 00	port of Mrs. Logan, 100; Rochester, Geo. W. Davison, 1,	101 00
MASSACHUSETTS. — Hadley, 1st Cong. Sab. sch., 25c.; No. Brookfield, 1st Cong. ch., for pupil Ponape Train. School, 15.82; So. Framingham, Grace Cong. Sab. sch., 12.33; Springfield, Mrs. M. P. Flagg, 20c.; West Somerville, Herbert Bennett, 100.	28 70	MISSOURI. — Kansas City, Earnest Workers in 1st Cong. ch., for Micronesia,	6 25
CONNECTICUT. — Farmington, 1st Cong. Sab. sch., 50; Haddam, Cong. Sab. sch., 5; Hartford, Warburton Chapel Sab. sch., 16.15; New Britain, South ch. Sab. sch., 40; Norwich, Buckingham Sab. sch., 5; Riverton, Jun. End. Soc., 2.10; Southport, Cong. ch., 10.		OHIO. — Du Quoin, Mrs. Mary A. Arms,	1 50
NEW YORK. — Buffalo, 1st Cong. ch., for sup-	128 25	MICHIGAN. — Detroit, Mt. Hope Girls' Club,	1 00
		IOWA. — Traer, Bees and Butterflies,	10 00
			286 80
		From THE AMERICAN MISSIONARY ASSOCIATION.	
		By H. W. Hubbard, New York, <i>Treasurer</i> .	
		Income of the "Avery Fund," for missionary work in Africa, in part,	832 40

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Bangor, Central ch., for Rev. C. H. Wheeler,	4 00	CANADA. — Montreal, Mrs. E. W. Childs, for freight on piano to Japan,	18 00
VERMONT. — Bristol, F. W. Nash, for work in Harpoot, 10; St. Johnsbury, C. M. Lamson, for girls' schools at Gedik Pasha and Broosa, 26,	36 00	AUSTRIA. — Prague and Vinohrady, Free churches, for Mr. Kingman's work in China, fl. 144.63,	57 85
MASSACHUSETTS. — Andover, West Parish Juv. Mis. Soc., for Rev. C. H. Wheeler's work, 25; Aburndale, Cong. Sab. sch., for Mrs. Winsor's work, 21.40; do., for support of Sab. sch. care Rev. C. H. Wheeler, 25.17; Boxford, 1st Cong. Sab. sch., for Japan, 6.53; Brookfield, A thank-offering, 500; Cambridgeport, Browne Mis. Circle, for girl in Harpoot, 25; Chelsea, 1st Cong. ch., for Rev. C. H. Wheeler, 9; Newton, Eliot ch., part of special contribution to open work in Tottori, Japan, 3,345; Pittsfield, 1st Cong. Sab. sch., for Miss Doughaday's work, 25; Plymouth county, A friend, for church building at Tabor, 300,	4,292 10	MISSION WORK FOR WOMEN. From WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, <i>Treasurer</i> . For school lot and building at Bombay (previously paid 6,500),	3,500 00
CONNECTICUT. — Meriden, Chinese Sab. sch. 1st Cong. ch., for Boys' School, Pao-ting-fu, 25; New Haven, Davenport ch., for personal use Rev. A. W. Clark, 100; Watertown, Prim. Sab. sch., for Rev. J. E. Tracy, Madura, 7,	132 00	For work of Miss Emily C. Wheeler, Harpoot,	541 59
NEW YORK. — Hoosick Falls, Mrs. B. V. Quackenbush, for work in Gemerek, 20; Lancaster, Ladies, for Misses Ely, 10,	30 00	For rebuilding Girls' Seminary, Aintab, in part,	500 00
PENNSYLVANIA. — Scranton, Sab. sch. class in Pr. ch., for work in Shushi,	8 00	For Miss Twichell's work, Constanti-nople,	6 21
KENTUCKY. — Lexington, Normal Inst. Miss. Sab. sch., for Nancy Jones,	7 50	For Miss Garretson's work, Foochow,	75 00
OHIO. — Cleveland, Classmates of Miss Cozad, for support of students in Japan, 18; Mansfield, Mary E. Runyan, for boy in Adams Normal School, Natal, 5,	23 00	„ Miss Matthews' school, Monastir,	3 00
ILLINOIS. — Chicago, Mrs. Cotton's Sab. sch. class, for mule, 1; Englewood, No. ch. Y. P. S. C. E., for Mr. Gregorian's work, 3.08,	4 08	„ Girls' School, Ahmednagar,	40 00
IOWA. — Decorah, Cong. Sab. sch., for Mr. Roberts' work, Kalgan, 10; Traer, Cong. Sab. sch., for pupil in Cen. Tur. College, Aintab, 25,	35 00	„ Girls' School, Talas,	125 00
WISCONSIN. — Wauwatosa, Cong. Sab. sch., for support of Wun Ling,	50 00	„ Miss Bridgman's work, Umzumbi,	25 00
CALIFORNIA. — Mills Seminary, Mrs. C. T. Mills, for work of Rev. E. P. Hastings,	50 00	„ Mrs. Gordon, Japan,	12 00
OREGON. — Portland, C. M. Ingersoll, to found bed in hospital in Mardin,	15 00	„ girl in Kalgan, care Mrs. Roberts,	25 00
SOUTH DAKOTA. — Watertown, Cong. Sab. sch., for educa. of boy in school at Tai-ku,	6 00	„ scholarship, Van, Turkey,	20 00
		„ new chapel, Guadalajara,	14 00
		„ Broosa orphanage,	24 85
		„ three scholarships, Harpoot,	6 00
		„ two primary scholarships, Harpoot,	2 00
		For Mrs. W. E. Fay, W. C. Africa,	82
		„ Socrates, Smyrna,	50 00
		„ Mrs. Richard Winsor, Bombay,	25 00
		„ Girls' School, Pao-ting-fu,	25 00=5,020 47
		From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	
		For Mrs. Sibley, for building chapel,	15 00
		„ pupil care Miss Seymour, Harpoot,	5 00
		For Miss Poole's pupil, Japan,	24 00—44 00
			9,833 00
		Donations received in December,	56,067 06
		Legacies received in December,	7,899 95
			63,967 01
		<b>Total from September 1 to December 31, 1889: Donations, \$138,535.48; Legacies, \$38,433.07=\$176,968.55.</b>	

## FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

Collected by Rev. George F. Herrick, D.D., in England,	4,813 92	Providence, R. I., Royal C. Taft,	25 00
Elmira, N. Y., collected by Miss C. P. Dwight,	115 50	Washington, D. C., L. P. Morton, for scholarship, in memory of Levi Parsons,	300 00=5,754 42
Boston, Mass., A friend,	500 00		

# FOR YOUNG PEOPLE.

## THE OKAYAMA ORPHAN ASYLUM.—ANSWERED PRAYER.

BY REV. JAMES H. PETTEE, OF OKAYAMA, JAPAN.

IN the *Missionary Herald* for December of 1888 I told the young people about this excellent Home. It had then eighteen children as inmates. Since that time it has grown steadily, and now numbers fifty-five pupils, and on the next page you will find a picture showing most of them, with six of their attendants. The picture also shows a portion of their home, which is an old Buddhist temple, with a part of their playground.

The old priest who rents them half his temple is very fond of the children and a great admirer of the institution. He frankly says Christianity is a great deal better religion than his own Buddhism, but he is too old a man to change his faith. "Besides," he adds, "my care of this temple gives me my living, and I could do nothing else to support myself." He has learned a number of Christian hymns which, through the paper doors, he hears the children singing.

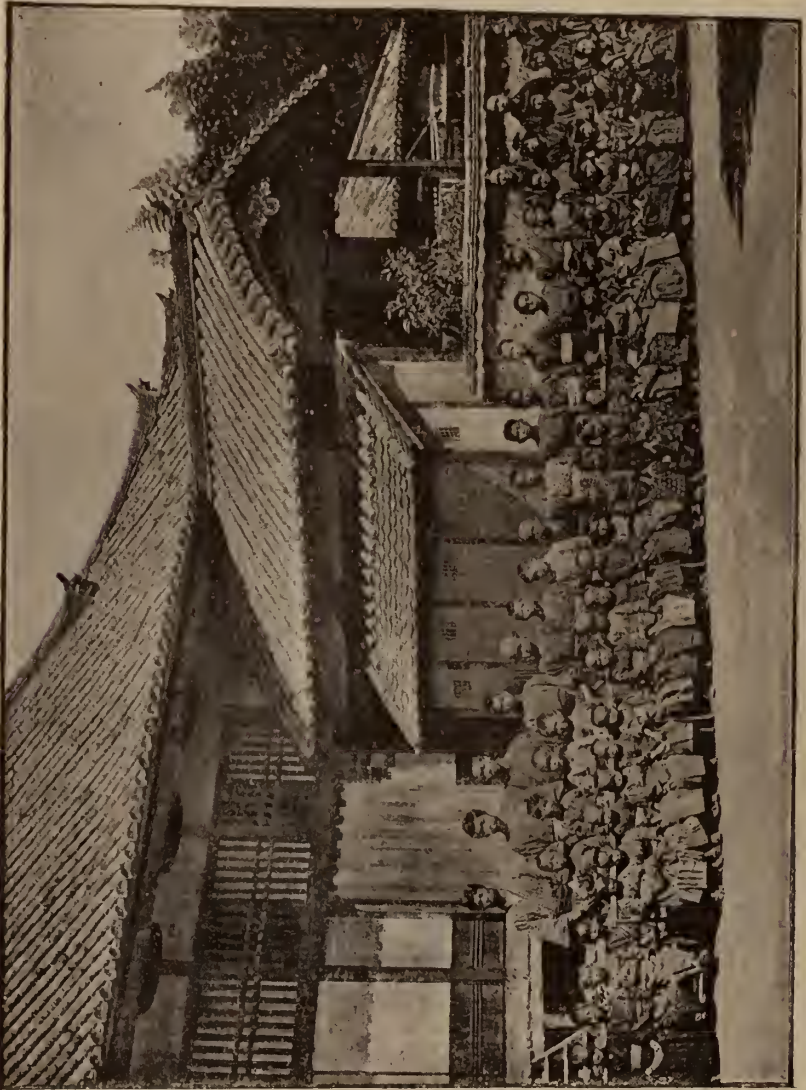
Mr. and Mrs. I., the children's "father and mother," are not shown in the picture with the children. They are the kind of people that do not like to have their photographs taken, but yet after considerable urging I have succeeded in getting their faces for you to see. Mr. I. stands with his hands in his sleeves behind him, a position he often takes. His wife's face is not lighted up with its usual smile. They are each twenty-five years of age. In the temple picture the girls are at the right and all wear their hair in bangs over their eyes, while the boys have their hair cut short, many of them with a razor. These children come from all parts of Japan. Two of them are sisters who lived in Kōbe and were match-sellers. A kind old jinrikisha puller let them sleep in his shed. They earned



THE "FATHER AND MOTHER" OF THE ASYLUM.



very little money and the elder sister took nearly all the food herself, giving the younger one only enough to keep her alive. I suppose the poor child never knew what it was to have a full meal till some one, hearing of this asylum, sent the girls down here. The elder sister has become a real Christian and



THE OLD TEMPLE NOW USED FOR THE ORPHAN ASYLUM.

is a thoroughly changed girl, while the younger one has taken a new lease of physical life and is growing hale and hearty.

You can see their faces in the picture on the next page, where the two girls sit at the left centre of the picture. The younger one is in front beside a chubby boy. The elder one is a little behind and looks like a child of low birth. In fact, very few of the children have specially pleasant faces, at least



when they enter the school. The little boy "Red Cup," of whom I told you a year ago, is still in the Home and doing well. He is the end boy at the left, on the front seat, in the temple picture. He always bows to the floor when I speak to him at the Home.

Now for my story, which I am specially careful to tell exactly as it happened. During the summer there were so many floods and earthquakes in Japan that people quite forgot these little waifs and very few gifts were sent in. The supply of food grew less and less, until on September 24 only a very little rice remained. At the five o'clock supper, Mr. I. made a speech to the children, telling them the food was nearly all gone, and there was no money to buy any



THE ORPHANS AT THEIR PLACE OF PRAYER.

more. For supper they must be content with a little rice gruel and even that would not last long. Then he told the story of a poor but godly family who were in a starving condition, when the father called his five children together and told them God loved them and would answer prayer and help them if it seemed wise to him to do so, and asked them to pray with him. A few minutes later a raven pecked at the door and, on being admitted, laid a gold ring on the table. The poor man would not sell the ring for himself, but carried it to his pastor, who carried it to the king, whose it proved to be. The sequel may be imagined.

"Now, children," said Mr. I., "that happened many years ago in Holland, but the same kind heavenly Father still watches over his children and I believe he will help us. As many of you as think the same will please go with me,

when you have finished your supper, to the little graveyard back of the house, and there we will pray in faith for help." Nearly thirty of the children volunteered to go, some of them without tasting a mouthful of the scanty meal.

Mr. I. opened the little service of prayer and, after offering a very urgent petition himself, started supperless, and probably dinnerless, for church to attend a special prayer-meeting to be held that evening. He left the children praying. On the preceding page is a picture of the spot, with some of the same children among the trees and graves.

*While they were in the act of prayer* there came a call at the door near by, and two lady missionaries were ushered in, one of them bringing \$31 sent to the asylum by a mission band in America. She had returned to Okayama that morning with the money, and, learning through one of the Christians that they were probably troubled at the asylum, carried it down that evening. Mrs. I., to whom they handed the money, seemed dazed, she was so overwhelmed with joy and at the striking coincidence. Word was immediately sent to Mr. I. at the church, and I heard him tell the story a few moments later in the meeting. Every one present was deeply moved. Mr. I. himself is one of those rare characters whom such an experience just fits. He is an admiring disciple of George Müller, and believes implicitly in the prayer of faith.

So quiet had he kept the matter of their urgent need that, though the Japanese are a very social people and have no family secrets, and the asylum is less than half a mile from my house, I simply had heard a rumor that they were having rather a hard time. Probably not a single person outside the Home knew of the desperate need. It costs \$2 a day just to feed that household, and the \$31 is already spent, but the cheer and strength of that timely gift will long remain.

Mr. I. has sold every scrap of extra clothing of his own and now leans entirely on the Lord and the friends whose hearts He inclines to send help. An English army officer passing through the city three weeks ago visited the asylum, made a speech to the children with tears in his voice, and left a five-dollar bill in Mr. I.'s hand as he bade him good-by.

One Japanese Sunday-school sent in a contribution of about \$5 the other day. Some young women who have no money to give are making winter clothing for the children. It is a worthy cause if there ever was one in the world, and is calling the attention of many people to Christianity as a religion whose keynote is: "Freely ye have received, freely give."









I-7 v.86  
Missionary Herald

Princeton Theological Seminary-Speer Library



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